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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MISSION IN CEYLON.

ACCOUNT OF DANIEL SMEAD, A NATIVE CONVERT.

Tillipally, May 30, 1822.

Dear Sir,

ABOUT seven months ago, some extracts from the journal kept at this station were forwarded to the Prudential Committee. The journal, from which those extracts were made, contains some notices respecting the hopeful conversion of Daniel Smead, a native Malabar, now living in our family in the capacity of a hired man. As Smead's attention was first excited to religious subjects at Batticotta, and as no particular circumstances respecting him have been mentioned in the journal at that station, we thought it expedient to give you a short, connected account of the exercises of his mind, and of the reasons we have to believe, that he has been made a subject of saving grace. We take the liberty, therefore, of sending you the following account; and subscribe ourselves yours, with sentiments of sincere respect and affection.

JAMES RICHARDS,
J. Evarts, Esq. DANIEL POOR.

DANIEL SMEAD, a young man of about 19 years of age, was born of heathen parents, of the Vellale cast, at Trincomalee. He lived with his parents till he was eight or ten years old, and was then employed as a servant in several English families. In the year 1817, he came to Jaffna with a gentleman, in whose family he lived till the latter part of 1819. Not being pleased with the treatment he received, he left his master, and was for several months without employment. At this time, he went to visit several of his relatives, who live near Jaffna; but they despised and rejected him, saying, "You have polluted yourself by living with white people, and shall not live in our house." He would have returned to Trincomalee, but was ashamed to go home, as he was then in a destitute state. He continued in Jaffna

several months, supported by the charity of some of his acquaintances. In January, 1820, he went to Batticotta, and requested employment in Mr. Richards's family. He was received for a time on trial. He soon gave evidence that he was well acquainted with his business. He was, however, considerably inclined to intemperance, and to some other gross vices, which are prevalent among the natives. After being at Batticotta several months, and seeing the children there engaged in learning, he expressed a wish to learn to read and write. By diligence in his business, he was able to spend a small portion of his time in the school. In the former part of the year 1821, there was some appearance of special seriousness at the Batticotta station. At that time, Smead's attention was excited to the concerns of his soul. He regularly attended the meeting, which was held weekly by Mr. Meigs with those, who were disposed to make inquiries on religious subjects. From the nature of his inquiries at those meetings, and from his general deportment, it appeared that he was in earnest in seeking the salvation of his soul. He frequently sought opportunities for conversation on religious subjects, and expressed much pleasure on receiving instruction. We were surprised to learn how grossly ignorant he was of moral and religious subjects, when he first went to Batticotta. He supposed that the Sabbath was appointed by the Governor, and that its design was to give to gentlemen, an opportunity for amusement and recreation. His views on other important points, were equally erroneous.

In the month of March, he exhibited some evidences of having received Christ by faith as his Savior. About this time, his father, and several of his near relatives, died. The manner in which he was affected by these events, increased our hopes of his saving conversion. He appeared to be much concerned for the souls of his deceased friends, fearing that, as they had lived and died in idolatry, ignorant of the only Savior of sinners, they had perished. He was much quieted by the representations that were made to him of the character of God, and thought it

desirable, that such a Being should reign, and have all things at his disposal.

Soon after, he was taken sick, and suffered great pain; but his mind was in a happy frame, and he was much disposed to converse on religious subjects with all who came to see him. The change that had been wrought in him, as manifested by his conduct, attracted the notice of all who knew him.

On Mr. Richards's removal to Tillipally, we were furnished with further evidence of his sincerity, by the speedy and intimate acquaintance, which he formed with those, who are considered pious at this station. He soon became acquainted with the views and feelings of most of those, who are connected with the family, and frequently conversed and prayed in private with all, who were willing to hear him. Though he was an entire stranger in the parish, he conversed freely with different persons, and even with the head men of the village. As he is quite unassuming in his manner of address, many are induced from curiosity to listen to what he says.

Observing, that on Sabbath mornings he was frequently abroad in the neighborhood, conversing with the people, we began to send him in turn with those members of the church, who stately go to the school-bungalows, in several villages, to hear the children repeat the catechism, and to read and converse with those who attend on such occasions. For many months past, he has been useful by conversing on religious subjects with persons in various places. Though his knowledge is comparatively small, he manifests considerable judgment, in selecting those topics, which are readily understood by the people;—such as the practical influence of the two religions; and the conduct of the Brahmins, compared with that of the missionaries, in promoting both the temporal and spiritual welfare of the people.

From the time of his conviction of the truth and importance of the Christian religion, his disregard to cast has been very observable. He was the first hired man of the Vellale cast, who was willing to have his food cooked on the premises at Batticotta. When the boys in the boarding school at that station, were removed from the cook-house, which stood upon a piece of land belonging to a heathen, and were directed to eat in a building prepared for the purpose, on the mission premises, Smead was particularly active in reconciling the minds of the larger boys to the removal, and in conversing with many who came to the station at that time, on the folly of attaching so much importance to the subject of cast.

He early manifested an indifference on the subject of acquiring property, which

we had not seen before among the natives. When he came to Mr. Richards's, as he had been for some time without employment, he was willing to labor for about half the sum, that he had been accustomed to receive. He frequently visited the gentleman, with whom he formerly lived, and was much urged, both by presents and a promise of kind treatment and high wages, to return; but he chose to continue at Batticotta. Though he manifested no wish to have more wages, Mr. Richards repeatedly increased them, in consideration of his diligence and fidelity. A short time before his concern for his soul was manifested, Mr. Richards, in consequence of some changes in his family, thought he should no longer want the services of Smead. When he heard of this, he proposed to continue at Batticotta, on condition of receiving his food and clothes. In consequence of this proof of his attachment to the family, Mr. Richards continued to employ him, and gave him his usual wages. After he became more interested in the subject of Christianity, he frequently expressed a wish to bind himself to Mr. Richards for life; requesting, that Mr. Richards would watch over him, reprove him when necessary, and control him in all his affairs.

Soon after he came to Tillipally, his uncle, who has the care of his brother and sister, informed him that his father had left him a large sum of money, and urged him to return to Trincomalee, to settle his father's estate. The uncle told him, that he could not inherit the property bequeathed to him, unless he would go himself to Trincomalee, and prove that he was a son of his deceased father: and added, that great losses would be sustained, unless he went to take care of the property. Smead had reason to believe, that his father had left him part of the estate; but fearing that his friends had laid some plans to withdraw him from the missionaries, and from the means of Christian instruction, he was unwilling to trust himself in their hands. He chose rather to hazard the loss of his property, than to expose himself to the trials and temptations, which he foresaw would arise from a compliance with his uncle's advice. When his uncle rebuked and reproached him for having become a Christian, Smead earnestly warned and entreated him to leave the worship of idols, and to receive the only true religion. His uncle continued several days in the neighborhood, and had frequent conversations with him; but as he had no encouragement to hope, that he should succeed in his object, he returned to Trincomalee. Smead's conduct in this affair, was a matter of much astonishment to his companions. They thought him beside himself, that he

should prefer being dependent on others, to living independently. Smead thought he could visit his friends without much danger, after he had made an open profession of Christianity, and united himself more closely with us. The manner in which he expends the money he receives from us, indicates a spirit of benevolence, which we have not before seen among this people. He wished to give monthly to the Bible Society, a sum equal to *one seventh part* of his wages; but as we dissuaded him from so doing, he reduced his subscription.

About two months after he came to Tiliipally, several persons were received into the church. At that time he expressed a wish to make a public profession of his faith in Christ by receiving baptism and the Lord's supper. Though we indulged pleasing hopes of his piety, we thought it expedient to defer his admission.

After he had repeatedly expressed a wish to join the church, we were more particular in pointing out to him the nature of baptism and the Lord's supper; the character of those who become worthy partakers of the ordinances; the duties of those who make a profession of faith in Christ; and the evil consequences of self-deception and hypocrisy. When he became more fully acquainted with these subjects, he had many fears, lest he was destitute of the essential qualifications for receiving the ordinances. After waiting several months, a conviction of duty appeared to urge him to make an open profession of his faith. On Christmas day, 1821, Smead, Miranda Safford, and Mary Poor,* were publicly received as members of our church.

From that time to the present, Smead has conducted himself much to our satisfaction. The abandonment of former external vices, and the new course he has pursued, are to us pleasing evidences of the sincerity of his faith and repentance. We have, however, been taught, in giving accounts of native converts, to "rejoice with trembling."

Before he became hopefully pious, he took some steps with reference to marriage. A respectable heathen at Jaffnapatam, made very advantageous proposals to him, to marry his daughter. He concluded to accept the proposals. But while they delayed to make the necessary formal agreement, his attention was particularly turned to the subject of the Christian religion. In consequence of this, he became more and more indifferent to the subject of marrying a heathen girl. Noticing the differ-

ence between the girls in our boarding schools, and the heathen females, he manifested a partiality for the former. As he did not consider himself under obligations to the man at Jaffnapatam, (the girl in such cases is considered as having no voice,) he relinquished all further attention to the subject. Having his attention turned to those in the school, he became pleased with the suggestion made to him of marrying Miranda Safford, the oldest girl in the school. He mentioned several advantages which he anticipated from such a marriage, arising from the progress she had made in her studies, especially in Christian knowledge, and from her apparent devotedness to the service of Christ.

Miranda was received into the boarding school in May, 1819. From the time of her entering the school, she behaved with so good a degree of propriety, that Mrs. Poor had less trouble with her, than with most others. She was quite disposed to learn to sew, knit, and to attend to other things of the kind; but had little inclination for learning. Such were the views of the people on the subject of females being instructed, that it was for a long time extremely irksome, not only to Miranda, but to all the girls in the school, to spend a part of their time in learning to read. They were aware, that by so doing, they were exposed to much reproach, and degraded themselves, in the views of the people. We thought that much was depending upon the course pursued by those, who first entered the school. It was very desirable, that the oldest girls, by their diligence and progress in their studies, should set a proper example to those who should come after them. With reference to this, a handsome reward was promised to the four oldest girls, (of whom Miranda was one,) on condition of their reading the four Gospels, and committing to memory a number of lessons which were specified. This proposal produced its desired effect, and the girls were furnished with an answer to the question, which was constantly proposed; "What good will you get by learning to read?" Miranda became attentive to her studies; and, in the course of six or eight months, was entitled to the promised reward. Though she had received much instruction, her mind appeared not to be particularly affected by it, till the time of Mrs. Poor's decease. Mrs. Poor's last exhortations to her, and the scenes which she there witnessed, were by the blessing of God, the means of rousing her attention to the concerns of her soul. As several notices of her case were made in the journal, sent from this station, it is unnecessary to say any thing further at present, than that she continues to give

* The Tamul name of Smead is Viragutty,—the name of a very malignant demon worshipped by the people. That of Miranda Safford, is Chelly; and that of Mary Poor, is Marjel.

pleasing evidence of the sincerity of her Christian profession.

On the subject of Smead's marriage to Miranda, his attachment to the cause of Christ, as well as to his intended partner, was put to a severe test. He is of the Vellale cast, which, on this island, is inferior only to the cast of Brahmins. Miranda is comparatively of low cast; so low, that those of the highest cast of natives, do not eat with those of her cast. In case of his marrying Miranda, he did not expect to receive as dowry more than half the sum, which he would have received if he had complied with the proposals made to him at Jaffna.

These obstacles, which at first appeared formidable, and in most cases would have been insurmountable, were at length overcome. In the course of a few months, after a due attention to the subject, by all concerned, a legal agreement of marriage was made. This produced a considerable excitement, not only at the station, but among the heathen around us, and he was exposed to some reproach. In the view of the heathen, his conduct was quite unaccountable and disgraceful.

On the 3rd of April, he and Miranda were married in the church by the Rev. Christian David, in the presence of about 150 natives. Previously to the marriage ceremonies, Mr. David preached from Heb. xiii, 4. After the service in the church, a number of persons, who had been invited, friends of the bride and bridegroom, partook of a feast provided for the occasion on our premises. At this time, several persons of high cast, ate for the first time, on land occupied by Christians; and respectable men of different casts, who, according to the customs of the country, do not eat at each other's house, were brought together at this feast. The men were accommodated in one building, and the women in another. When it was suggested to the man, who superintended the business, that both should eat together, he assured us, that if we made such a proposal all the guests would leave. Agreeably to the custom of the people, those who are guests at marriage feasts, usually make a present of money to the bride and bridegroom. They either give the money on the day of marriage, or subscribe a paper or ola, promising to pay the several sums affixed to their names. They do this, however, with a full expectation, that on some future occasion, they will receive as great a sum from those to whom their present is made. The practice of making presents on such occasions is one method of laying up money, on the part of those who give, for a time of need. There are various occasions on which feasts are made for the purpose of procuring money.

Persons making the feast, expect then to receive the money which, on different occasions, they have given to others. This practice is attended with many evil consequences. It lays the foundation for discontent and numberless disputes. These presents appear to be considered either as free gifts, or as money lent, as may best suit the convenience of the persons concerned. As it is expected that those who attend the feasts, will make a present, it is often for the interest of many to excuse themselves from attending. This of course gives umbrage to the master of the feast, his invitation is slighted, and he is disappointed in his expectations of receiving a present. The rich, and those in authority, are almost the only persons who make a gain by this practice. A short time ago the head man of this parish made a feast, on the occasion of putting rings into his son's ears, and probably received more than \$1,000. Such things forcibly remind us of the injunction of our Savior: "When thou makest a feast call not thy rich neighbors, &c." As this practice is fraught with evil, we have advised that it be discontinued by all who are connected with us. Smead, and many others, see the propriety of this advice, and are disposed to regard it. Immediately after the feast, the bridegroom and bride went to her father's house, accompanied by their friends. When it was proposed to some of the Vellale cast, who had been at the feast, to go with them, they consented, on condition that they should not be urged to eat at their friend's house. For though they consented to eat with those of her cast, here at the station, they could not do it in other places.

After spending a few day's at her father's house, Smead and Miranda returned, and now live in a building on our premises. While absent, they commenced the practice, which they still continue, of reading the Scriptures morning and evening, and of uniting in family prayer. They also conversed freely with their friends, several of whom attended church on the following Sabbath. A little girl of the Vellale cast from that village, has lately been received into our boarding school; and two others have been proposed to us for admission, whom we shall probably receive. Smead has several times visited his wife's relatives for the purpose of making known to them the Christian religion. Some of them are induced to receive information on the subject, and thus encourage us to use further means for instructing them. Smead and Miranda are in the habit of eating together. This is an innovation, which surprises all, and gives offence to many, even to her own relatives. It is considered by the people an intolerable thing, that a

woman should eat with her husband. Even the Roman Catholics of high cast, do not so far depart from the custom of the country.

The heathen seem to think, that our religion is indeed calculated to turn the world upside down. The minds of those in our boarding school and of others, who daily notice in what manner missionaries live together as families, are gradually prepared for some of those changes in the state of society, which we wish to introduce. In consequence of the innovations, which have already been made, many are inclined to the belief, *that there will be a universal change in the religion and customs of the people.*

REMARKS.

No enlightened friend of missions, who reads the above account with due reflection, will find it an uninteresting, or unimportant document. A greater number of such particular and connected accounts of converts from heathenism, would not be amiss. Next to the personal presence of the regenerated pagan, they are the most efficacious means of exciting to active benevolence. The young disciple is, in effect, set before us. We see his "manner of life," both before and after the great change wrought upon his heart. The friends of missions behold a living and life-giving proof of the efficacy of their labors and their prayers.

As a *heathen*, Smead may be considered a representative of the vast majority of his countrymen: like them he was ignorant, superstitious, and of corrupt morals; as unlikely, when living at Trincomalee, to become a professed follower of the Lord Jesus, as any of his benighted people.

As a *Christian*, he may be regarded as a proof of what is possible; and a pattern of what is yet to be, in millions of instances. What has been done, may be done again. Nothing is impossible, which has been accomplished. No enterprises are visionary, which have been successfully tried. Here is a heathen young man, resisting the fascinations of comparative wealth, and high connexions, and disregarding the solicitations, rebukes, and reproaches of relatives and friends, for the sake of becoming a companion of those, who, through faith and patience, inherit the promises of the Gospel. And this is brought about by the blessing of God on the ordinary instructions of the missiona-

ries; such instructions, as they are daily imparting to multitudes, who have fewer and weaker inducements to continue pagans, than were presented to the mind of Daniel Smead. Now, why should that power, which has raised one man from the sleep of moral death, be considered inadequate to the same effect upon another man, who is in the same state; and upon ten, twenty, a hundred, or a thousand men, in like circumstances? In truth, the conversion of one pagan to Christianity breaks down the argument, so often brought against the possibility of success in missions. It shews that missions are quite as rational attempts, as any experiment in natural philosophy; that calculations with respect to the success of missionary efforts, do, at least, rest on as good a basis, as calculations with respect to philosophical experiments; and that a belief that the world may be christianized, is no more visionary, than the conviction that the Christian Church may send the Gospel to every nation and tribe of men. We are very far, however, from resting our belief of the ultimate success of missions, entirely on past successes: we rest it on the commands of God; his premises; and the provisions of his Gospel. But were we restricted to the simple results of past labors, objections might be answered, and our feelings would be saved from despondency. Something has been done. In Ceylon, besides the subject of the preceding narrative, sixteen have made a public profession of faith in Christ, most of whom are either licensed preachers of the Gospel, or active and highly useful catechists. Who expected as much as this, six years ago, when the missionaries began their labors? And if so much success has attended the labors of the first six years, what may be regarded as possible, nay, as probable, with respect to the efforts of the second period of like duration?

We behold, also, in this young man, a pattern of what may be expected, in numberless cases, as the result of missionary labors in Ceylon. We see into what the Christian religion can change a heathen Malabar; and, by supposing the number of these cases to be greatly multiplied, we have an animating conception of the object, at which the missionaries aim, and which they hope and expect to attain. Smead is not an extraordinary person, in respect to the natural character of his mind: as to this, he stands on the level of the multitude. What he has become,

through the influences of the Holy Spirit, numberless others of his countrymen may become, through the same influences. And how great the change! Prejudices and customs, sanctioned by immemorial and universal prevalence in his nation, are to be renounced; vices, almost reputable by their generality, are to be relinquished; feelings of benevolence and habits of liberality, are to take the place of entire selfishness in the heart and practice; new customs are to be adopted and pursued with unwearied assiduity, and in the face of general opposition and ridicule; and the whole character is to be raised, and consolidated, and made that of a consistent follower of Him, who was holy, harmless, undefiled. The account of Smead certainly implies, that very much of this has been realized in his case. Though belonging to one of the highest castes, he places little value on the imaginary distinction; and labors to inspire others with similar views and feelings. The ancient, and (to a native) venerable, but injurious customs of his country, he violates with little apparent reluctance;—cares not on whose land he prepares and eats his food, nor who presumes to eat with him; forsakes his vices; gives of his little earnings, with uncommon liberality, in aid of benevolent objects; manifests a great desire to do good by conversation with relatives and friends and neighbors; exhibits a conscientious regard for the ordinances of religion; erects, for the first time in his community, a family altar, on which the true God is morning and evening worshipped; and presents a character, so changed from its former state, and so raised above the national standard, that, imperfect as it is and must be, the whole *heathen* population of Jaffna, can furnish nothing like it.

Thus to change and improve a heathen man, and a heathen population, is surely a high and noble object,—one that should call forth the efforts of all Christians, and command universal respect and co-operation in Christendom. What statesman can have a higher object! What Christian can desire a nobler enterprise! The *desideratum* of the statesman is found only in the religion of Jesus; and complete success, in the work of meliorating the condition of man, attends him only, who draws his laws and sanctions from the Bible. In no other way, and by no other agents, are the principles of action in men, to be changed and regulated.

On the whole, the Ceylon mission has furnished great encouragements to the friends of missionary enterprises. A good deal has been done. There has been an earlier and greater success, than was anticipated; and preparations have been made for more rapid advances, than have hitherto been witnessed.

SANDWICH ISLANDS.

STATION OF WOAHOO.

Journal of the Mission.

(Continued from Vol. xviii, p. 324.)

THE account of Kaahoomanoo's illness, as given in the following extracts, derives a peculiar interest from the high standing, which this female has long held among her own people and with foreigners. In regard to birth, if we are correctly informed, she is of the highest rank; and, however strange it may appear, vast importance is attached to noble birth by all the islanders of the Pacific. For many years she was the principal queen of Tamahamaha, and exerted a great influence over him, and an almost unbounded influence over others. Since his death, she has been a principal counsellor of the young king, and is a more popular ruler, than any other at the islands. In a political point of view, much depended on the continuance of her life.

Our readers will also feel an interest in every mode of access to the minds of the natives, which the missionaries may employ. Among these various modes, that of visiting the sick is one of the most important. On the bed of languishing the untutored savage, not less than other men, feels his own weakness, and longs for the interposition of some superior power.

When we see a Christian missionary kneeling by the bed-side of a heathen ruler, and offering prayers in the name of Christ, we are not to forget, that in many islands of the Pacific, human sacrifices would be resorted to, at this day, on a similar occasion; and that, a few years since, the preservation of a queen's, or a prince's, life would have been sought, even here, by the blood of strangled infants, or poisoned men.

Dec. 15, 1821. Returning from an excursion in the neighborhood, Messrs. Birmingham and Thurston fell upon the cottage of two Lascars, who, a year ago, applied to us for medical aid. One of them was found exceedingly emaciated, sitting on the

ground at the door of his hut, an emblem of poverty and wretchedness. Mr. Bingham asked him if he thought seriously of Jehovah, the Great God. He replied, "Me no see him." "Where is your God?" Pointing upward, he pronounced the name of *Jesus Christ*. "Is Jesus Christ your God?" "Yes, Jesus Christ and Mahomet is all the same, and Mahomet is my God." Here Serang, his companion, added, "In my Bible, he is called Mahomet; but in your Bible, he is called Jesus Christ,—all the same." "No, they are not the same; Mahomet is one, and Jesus Christ is another: Mahomet is an impostor; Jesus is a Savior. Mahomet cannot make your heart better, Jesus can; Mahomet cannot take you to heaven; Jesus can, if you believe in him."

Sickness of Kaahoomanoo.

Not much less wretched is the highest female in this nation, who, having been ill several days, was this morning apprehended to be at the point of death. She is assiduously attended by the two Russian physicians; but with little hope of her continuing through the day. It is quite observable, that two such skilful men should be again providentially present, when so specially needed.

16. On the evening of this day, Mr. and Mrs. Bingham visited the afflicted Kaahoomanoo, who, in her sorrows, does not forget us, but has sent us a token of her friendship to day. She is a little better, but not out of danger. Mr. Bingham said to her, after the usual salutations, in which she appeared to be more than usually cordial, "I hope you think seriously of the Great God and our Savior." She replied, "I think more about him, since I have been sick." "Jesus Christ died for sinners. He can make you well, if that is best; or he can take your soul to heaven, if you believe in him." She replied "*miti*" [good.] "Is it your desire that I should engage in prayer to God for you?" "Aye, *miti*." Tamoree, who sat attentively by her, gave also his hearty assent. She directed, Kekeoava to see that no noise should be made by the group about the door. Dr. Kavaleff gave also his permission, and Mr. Bingham kneeled down by her couch, and commended her case to the great Physician of the soul and body, imploring his divine interposition, to make his name and his saving health known to her and to the nation. At the close, she subjoined, "*miti*." Hopoo then endeavored to explain to her more fully the import of the prayer. She and Tamoree made their united request, that Mr. Bingham should repeat his visits, to tell her of the Savior, and to pray for her. Mr. Bing-

ham proposed to Tamoree, that he should teach her. He said he had told her some things about God, and that he was willing to tell her what he himself understood. Krimakoo manifested his continued kindness, by promising us a hog: and Kekeoava manifested the same, by proposing to send again to the school a boy, who had for some time been absent. These interviews make us love the precious souls of the heathen more. We have had no interview with Kaahoomanoo more interesting. We hope it may be followed with a blessing, and that this sickness may not be unto death, but for the glory of God.

Prayers for the sick Queen.

17. This morning it was proposed, that special united prayer should be offered for the rulers, and particularly for Kaahoomanoo, that her sickness might be removed, and, at the same time, so sanctified to her, and to the people, that Jesus and his salvation might thereby be made more fully known to them. This evening, Mr. and Mrs. B. visited her sick bed again, accompanied by Honooree; found her more comfortable; grateful for our attentions; and agreeably lodged in a pleasant, well-finished chamber of a small two-story house, built and sold to her by American traders. She was attended by Tamoree, Krimakoo, young Tamahamaha, Ohea, (one of the wives of the late king,) the eldest wife of the young king, Messrs. Kavaleff, Marin, and others. As Mr. B. entered the room, Ohea said, "There is the kokoana-poo-le, (the master or leader of divine service,) I hope we shall hear him pray." While entering into such conversation with Kaahoomanoo as her case seemed to require; he reminded her of the great sufferings and cruel death, which Jesus underwent, that sinners might be saved; and that He is exalted to heaven, where he waits to show mercy to all who believe in him. As Mr. B. rose to take leave, Kaahoomanoo requested him to pray with her before he went away; and she required the company to suspend their conversation. There was a profound silence, which we seldom witness among them. The season was solemn and interesting, while a minister of Christ, and a representative of his Church, kneeled down by the couch of the afflicted queen, at her special request, beseeching God to send light and health to her soul.

Various Notices.

For several days, Hopoo has attended a languishing chief, who seems also willing to be taught. With him, and an old soldier, Hopoo spent most of the sleepless hours of the last night, endeavoring to teach

them how to pray and how to regard the Christian's God and Savior. What a door of usefulness is open in the sick room of the rulers of these islands to a kind, pious, discreet and devoted physician! It deserves our grateful acknowledgment, that divine providence has, at this juncture, sent two skilful medical men to this place for a short season, one from Moscow, who embarked from Russia in one of the discovery ships, the other now returning from the hospital at Kamtschatka to St. Petersburg. They are kindly attentive to our family, as well as to the natives. The obliging Commodore commissions them to attend to the sick, where their aid is needed, and they seem to have business enough.

What we do for the nation seems little, compared with what ought to be done; but this little is considerable, when compared with what has been done, and what has been left undone, in years that are past. The hearts of the friends of missions must have been filled with new and strange emotions, could they have been spectators of the scenes in contrast, as they passed here this evening. Here in the silent chamber of disease, as in the gate of heaven, a missionary with his wife and assistant, are endeavoring to lead the highest rulers of the nation to the love and worship, the obedience and enjoyment of the God of holiness and glory.

The young Prince Kou-e-teo-oo-lee.

18. The young prince Kou-e-teo-oo-lee, having been absent some time, was present last evening at the interview with Kaahoomanoo, and behaved with pleasing propriety. At our proposal, he expressed a willingness to resume his studies. To-day, he made us a family visit, attended by his little train, composed of a number of adults and a number of boys of about his own age. The latter he sometimes disciplines as a little training band. We showed him all the apartments of the house; presented him a little book containing the ten commandments, illustrated with elegant cuts; gave him some instruction and advice, endeavoring, if possible, to interest him in favor of the objects of the mission, with the hope that this heir of earthly power and distinction may early avail himself of the proffered advantages of an acquaintance with the glorified Prince of Peace.—This evening the visit to Kaahoomanoo was repeated. Ohea said, "Kaahoomanoo thinks God will do what he pleases—and that he will make her rise up."

The subject of extending our operations and opening another school, has been agitated to day, feeling anxious to attempt

more than we are accomplishing on our present plan.

20. Messrs. Thurston and Bingham visited Kaahoomanoo, and joined in solemn prayer at her room with express consent, called on several pupils, and enjoyed together a little walk back to a natural bower of *lauhalla* trees, which might be a pleasant place for religious worship.

21. Mr. Whitney arrived from Atooi with a view to make a short visit, to invite one of us to visit them again soon, to consult the brethren with reference to the expediency of Mr. Ruggles's taking a short voyage to Canton, by an opportunity now offered him by Captain T. Meek. Mr. Ruggles desires to go with a view to improve his health.—Mr. Whitney still pursues the study of divinity.

Primary Objects of attention to the Mission.

24. To-day set up the printing press. At a consultation this evening, the inquiry was made, What are the objects, which now primarily engage the attention of the members of this station? They appeared as follows:—1. The instruction of a school. 2. Maintaining preaching and public worship on the Sabbath. 3. The acquisition of the language. 4. Preparing and printing elementary books. 5. Visiting the chiefs, the sick, and others of the people from house to house, to instruct and impress their minds with religion. 6. Superintending small portions of cultivated land. 7. Providing for our daily wants, and training up a family of heathen youth and children. 8. A courteous and Christian treatment of foreigners. 9. Writing and transmitting accounts of our labors, trials, and successes, to our patrons.—What new object should engage our attention? On this point it was resolved to wait, by special prayer, for further light.

At evening, enjoyed a Christmas lecture, preached by Mr. Thurston, from Luke ii, 15, at the close of which Messrs. Thurston and Bingham joined by Mr. Harwood, sung the "Grand Dettingen, Te Deum," in which the echo of the strains of angels was heard on heathen shores, "Holy, holy, holy Lord God of Sabaoth; heaven and earth are full of the majesty of thy glory."

To-day a letter from Gov. Reckard of Kamtschatka to Reho-reho, was read to him by Commodore Vassilieff, proposing to acknowledge the flag of the Sandwich Islands. This will be reported to the Emperor, and may be one step towards the general acknowledgment of the flag of this nation. The Commodore told the chiefs he should make report of the happy arrival and favorable reception of the mis-

sion established here, and of the good system of instruction now commenced among the people.

Civilities of Commodore Vassilieff.

At 10 o'clock, Mr. Bingham went on board his Russian Majesty's ship Otkritic, as he had before proposed; was present at divine service, it being their Sabbath, and they being ready to depart on the morrow. The aged priest, their chaplain, over whose head had passed the snowy blasts of seventy-four winters, read the service, in the formulas of the Greek church, while the ship's company stood, and bowed, and kneeled, and crossed themselves with him; and occasionally one of the number chanted a short strain as the priest proceeded with the reading. When a customary refreshment had been taken, at which the chaplain asked a blessing, the Commodore presented to the missionary an elegant silver medal, containing a good profile of the Emperor, and the names of the two ships under his command. The Orphan School was then proposed as an object, which it was thought the Russian gentlemen would be pleased to patronize; and William Beals was introduced to them as one of the orphans in a course of education. The Commodore said he was about to ask in what way he could be serviceable to us; and, as the subscription paper was read, signified his hearty approbation of the plan, and engaged, for himself and his officers, to make a donation. On leaving the ship, Mr. Bingham, in company with Mr. Boyle, called on Kaahoomanoo, where the physician left with him and Hopoo, directions for the continued treatment of her case.

30. This morning, just before the Russian ships left this place for St. Petersburg, the Commodore sent the proposed donation, accompanied by the following letter, written in the Russian language, and translated.

*His Imp. Maj. Ship, Otkritic,
Dec. 19, O. S. 1821.*

DEAR SIR,—I heartily thank you for the opportunity given me, and the officers under my command, to be sharers in promoting the business of this Christian mission. The collection of *seren golden ducats*, and *eighty-six Spanish dollars*, I take the liberty of sending with this letter, of which you will make use as you think proper. Please to receive our most sincere wishes, that your good intention, and the glorious design in which you are engaged, may be greatly prospered.

MICHAEL VASSILIEFF.

Rev. Mr. Bingham.

VOL. XIX.

Encouragement drawn from Historical Facts.

Missionaries, and the patrons of missions, may be encouraged in their labors, by duly considering the part, which has been taken by the princes and nobles of Russia. Before civilization and Christianity dawned upon that extensive empire, now containing more than 40,000,000 of inhabitants, and supposed to be capable of containing 600,000,000, the Grand Princess of Olga visited Constantinople; was honorably received by Constantine VI; instructed in the doctrines of Christianity, at her own desire, A. D. 955; received baptism; and, on her return to Russia, used her utmost influence to introduce the new religion among her idolatrous countrymen. Her grandson, Vladimir, after her death, duly impressed by her conduct, embraced and publicly professed the religion of Christ, and was the means of bringing his subjects to the profession of Christianity. Since that time, the faith of the Greek church has prevailed.* The subsequent improvements of Peter the Great; the auspicious influence of Alexander and others; the progress of society, and of the word of God; the present ability of Russia to do good to herself, and to other nations of the earth; and the prospect of blessings yet to come upon the unconverted millions of her children;—all this, viewed with special reference to the individual exertions of *Olga* and *Vladimir*, ought to inspirit and strengthen the pioneers of civilization, and the standard-bearers of Christianity, who are sent among the heathen, and all who would “attempt great things” in the cause of human salvation.

Surely we ought not to despise the day of small things, even if we could do no more, for many years, than we have been allowed to attempt to-day,—to teach the king and queen a little manuscript catechism in the vernacular tongue. It was not, indeed, to be expected, that the dissipated rulers of this land would heartily embrace the glorious Gospel, with all its divine claims upon the heart, as soon as it should be proposed to them. Should the king, however, as an individual, be brought to obey the Gospel, who can estimate the benefits, which might be expected to flow from his influence, to present and future generations!

The record of transactions on the 31st of December, states, that the missionaries proposed to Kaahoomanoo, whose health was considerably improved, to select two orphan

* Pinkerton's Greek Church in Russia.

children, on whose education the liberal present of the Russian gentlemen should be expended. This plan she approved,—“Thus,” say the missionaries, “ends the fleeting year.”

On the first day of the new year, 1822, after noticing the arrival of seasonable and valuable supplies from Boston, the journal proceeds:

Alphabet of the Language.

We received, also, two copies of the New Zealand Grammar and Vocabulary; and were happy to see at once such a striking resemblance between the languages of the Sandwich and Society Islands. This work will afford us considerable aid in settling the orthography of this language. We are confirmed by it, in some measure, in the choice we had made of five vowels, viz. *a* as in *father*, *e* as in *hate*, *i* as *ee* in *feet*, *o* as in *pole*, *u* as *oo* in *boot*, and *ai* for the sound of the English *i*. These five vowels, with twelve consonants, (*b*, *d*, *h*, *k*, *l*, *m*, *n*, *p*, *r*, *t*, *v*, *w*,) will be sufficient to express, with very little variation, all the sounds in the language, which we have yet been able to analyze. Indeed, seven consonants, with five vowels, might very well serve for the notation of the language. The *b*, *d*, *r*, *t*, and *v*, might be omitted; for, though their sounds are heard, and it is believed they would be of use, their places might be supplied, by using the *p* invariably for *b* and *p*, the *l* for *d*, *l* and *r*, the *k* for *k* and *t*, and the *w* for *w* and *v*. The interchange of such letters, the unsettled, doubtful, varying, and widely diverse pronunciation among the people, we find to be no small embarrassment in fixing the spelling of the language. This, together with the diversity of spelling used by voyagers, in their accounts of these islands already published, must be our apology to our patrons and the public, for the want of that decided uniformity, so desirable in spelling names, which has appeared in the communications from the mission.

Jan. 5. Mr. Chamberlain completed the work of two stands for type cases, and Mr. Loomis distributed part of a fount of types.

6. Sabbath. Sermon with reference to the new year, from James v, 8, “*Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh.*”—At the Sabbath school, we communicated to our pupils an account of Catharine Brown; one of her letters to her brother; and some notice of the religious seriousness among the children at Elliot. We were listened to with pleasing interest.

On the next day, it being the day for the

first Monthly Concert for prayer in the year, the printing-press,—which is, we trust, to become a mighty engine of usefulness,—was set up in one of the thatched houses built for the mission by government. Tiamoko (Governor Cox,) who seems to take as lively an interest in the missionary enterprise, as any of the windward chiefs, was present, and assisted with his own hands in setting up the types for a few lines, and in taking a few impressions of the first sheet in the Owhyhee Spelling-Book. Several masters of vessels, and others, attended to witness a scene, which was the first of its kind ever beheld on those islands. How interesting to such as carried forward their reflections to the probable future, and distant, and endless results!

10. Mr. Loomis printed the name of the king in large, elegant capitals; in the two forms of *Rihoriho*, and *Liholiho*, and shewed them to him, in order that he might settle the question, whether *r* or *l* should be used in spelling his name. He decidedly chose the former.

12. For the encouragement of punctual attendance, diligence, and good conduct in our pupils, Mr. Loomis printed a supply of several kinds of tickets of approbation; some of which were given out at the close of the school to-day, and afforded much pleasure to the children.

Several incidents are mentioned in the course of the journal, for the details of which we have not room, but which ought not to be altogether omitted.

The native wife of an English resident having deceased, leaving a family of small children, Mr. Bingham proposed taking several of them under his care. One of them, a fine boy, had previously been received into the mission family; and the father consented that two others should be received in the same manner. This is an application of the orphan school-fund, which all must approve. The willingness of the missionaries, burdened as they are by a multiplicity of cares, to take upon themselves this heavy charge of educating a large family of orphans, speaks a language which cannot be misunderstood. Our readers are not to forget, that the care of heathen children, in the midst of a heathen population, and of all the idleness, intemperance, and general dissoluteness of morals, which prevail where no restraining influence of religion is felt, differs very widely from the care of children in a Christian country.

Nothing short of those motives, which sustain the missionary cause, ever induced men, or ever will induce them, to wear out their lives in the most laborious employment of raising up from their low and lost condition the helpless children of strangers and foreigners.

Philosophers approve of education and civilization; though they ridicule the very idea of a Christian mission. But what philosopher ever went to reside among savages, for the purpose of teaching their children? What philosopher ever formed an alphabet for the sounds of a language never before written? Yet these things are done by missionaries. Strange, that the very things, which philosophers applaud, should be accomplished only by missionaries, the very men whom philosophers despise. The reason, however, as Dr. Chalmers suggests, is obvious. Missionaries carry the Gospel. They are laboring for the interests of men, as immortal beings. If they were not influenced by these high and commanding motives, they never would have zeal enough to live among pagans at all; and, of course, could never introduce literature among them. But philosophers cannot bear those truths, which the Gospel always presents; nor those men, by whom the Gospel is urged as necessary to salvation.

Mr. Whitney returned to Atoo, after a visit of four days. He brought with him several dissertations on theology, as he is preparing to preach. He urged the printing of school-books. The pupils at Atoo are much in want of them.

During the illness of Kaahoomanoo, the king and his retinue arrived from Owhyhee. They were received with great shoutings by the people, and immediately repaired to the apartment of the sick queen. When Messrs. Bingham and Thurston entered, soon after, 'Kaahoomanoo was sitting on her couch, the king and his wives being seated around her bathed in tears.' The king treated the missionaries with kindness; but they soon retired, leaving the company to express their grief without interruption.

The chiefs of the first rank from all the islands, were at Hanaroah in December. Several of them wished to have schools at their places of residence. Boka discovered a great interest in the first operations of the printing press.

The uncertain orthography of proper names, which is mentioned in the journal, we have found to be a very serious embarrassment. Much time has been spent by us, in

endeavoring to preserve something like consistency in this respect. The embarrassment arises from three sources.

1. Missionaries are not uniform themselves in their orthography. This observation applies to missionaries of all societies, and in all parts of the world. In many instances, perhaps, they do not at first get the true sounds themselves. In other instances they do not take pains to express the sound in a uniform manner.

2. The ambiguity of our own alphabet is so great, that if foreign words are written uniformly by one man, there is little probability that they will be written in the same manner by any other man, unless by concert.

3. The hasty hand-writing of most men is so careless, that it cannot always be ascertained in what manner the writers intended to spell foreign words.

The remedy for these embarrassments is to be sought in the following way. The missionary and the traveller are to ascertain, with great care and exactness, the true pronunciation, which they are to express in a uniform manner. They should write every foreign word by making the letters separately, and as plain as any printed word can be;—by dividing the word plainly into syllables; and by stating, in a note, the force which they give to the vowels, and the place of the accent.

Nor does this subject apply to missionaries and travellers only. All persons, who write letters of business, or on any other subject, should pay particular attention to their handwriting, while expressing the names of persons, or places. We have seen many specimens of elegant chirography, from which names could not be distinctly made out, though, in other respects, these specimens were perfectly legible. The reason is, that a person can hardly write a common English sentence so badly, but that you can decypher one word by the help of the rest; while it is not so with names:—a distinction, which people in general seem wholly to disregard.

We have introduced this subject, partly because it is of peculiar importance to us, as conductors of the *Missionary Herald*. Communications, often containing an account of donations, are received from almost every part of our country, with new names, both of persons and places. The writers never think but we are as well acquainted with these names, as themselves can be. But sometimes it is impossible for a stranger to decypher a name, thus hastily written, though he

study long upon it, and compare with it every word in the communication. Hence mistakes arise in the list of donations; and these mistakes are sometimes complained of: whereas, if the writers had stood by us, and seen our faithful study of their letters, they would rather have admired our patience, than complained of our carelessness. These mistakes would be vastly more numerous than they are, were we not acquainted with a large proportion of the persons from whom we receive letters, and familiar with the names of persons and places in their vicinity.

We are not disposed, however, to account for every mistake in the manner just mentioned; though it is a more prolific source of errors, than any other that can be named.

Where much copying is rapidly done for the press, it is almost impossible to avoid mistakes, however fair and correct the original may be.

JOURNAL OF MR. WHITNEY.

WE have in our possession a journal, kept by Mr. Whitney at Atooí, from which the following notices are extracted.

From an entry, under date of Jan. 3, 1822, it appeared, that during the absence of Tamoree and Cox, the authority was vested in a sister of Tamoree; and that the chiefs, who remained, found it necessary to appoint a special guard to preserve order, and protect property from a lawless rabble.

Jan. 5. Mention was made of all the mission family being in health; by which it would seem that Mr. Ruggles was restored from his weak and languishing state.

9. The thermometer at 62, which is the coldest morning I have ever witnessed at Atooí. The range is from 60 to 90 at these islands.

In my evening walk, met one of the pagan priests—interrogated him respecting his old religion. He said it was all foolishness. He related a story respecting his escape from death. "At the time a great chief died," said he, "I and another priest were accused of praying him to death. The present queen *Tapoole*, sent men to kill me; but I escaped, and found refuge with Tamoree's sister. She was kind to me and saved my life."

I asked him, if he ever thought he could pray any one to death. "No," said he, "but the people think so."

I asked him, if he knew who made the sun and moon, the land and water. He replied, "God."

Who is God, and where does he live? "I don't know."

I then told him of Jehovah, the Creator of the heavens and the earth. He, not well understanding, asked if it was the lightning. After some other conversation, he said, "I don't know," and pleasantly bade me good night.

On the last day of January, Reho-reho came down to Atooí; but his habits of dissipation were so inveterate, that his visit could afford very little pleasure to any one. Mr. W. describes him as having "a bright intellect, and a noble countenance, disfigured and drowned by intoxication."

MISSION AMONG THE CHEROKEES.

BRAINERD.

Extracts from the Journal of the Mission.
(Continued from vol. xviii, p. 309.)

Aug. 3, 1822. The father of the discontented boy, who left us some time since, came last evening, and this morning brought in an interpreter to talk with us. He speaks no English. The substance of his remarks was,—that he should have come sooner, but his business would not permit; that he had given his son a long talk, and thought he would no more be so foolish, but would be obedient, and stay out his time contentedly; that he had himself always been glad of the coming of the missionaries, since he became acquainted with them, and understood their business; and that the people all over the nation are seeing more and more clearly the good, which results from having such teachers among them.—We believe it is not only in our presence, but also when among their own people, that many consider it an honor to have been among the first to discern the national advantages of these institutions, and that it is, by many at least, considered a mark of a weak mind not now to see it.

The journal speaks of great encouragements to preach the Gospel through the nation; and of frequent pastoral visits made by Mr. Hoyt in the neighborhood of Brainerd. Mr. Chamberlain preaches in different places, as health and other duties will permit.

A wicked Cherokee reformed.

31. There is a man here from Samuel J. Mills's neighborhood, who is known among the Cherokees by a name, which signifies *wicked*. The English call him

Jack; and his common appellation, when he is spoken of, is *Old wicked*, or *wicked Jack*. This man is said to have entirely reformed, in respect to his external conduct. He has expressed a great desire to stay some time with us, for the purpose of being further instructed in religious knowledge. He says, however, that it is not right to spend his time in idleness, and wishes us to give him work to do. He was told, that, immediately after the Sabbath, he should be gratified.

Youths from the Foreign Mission School.

On the 13th of November, McKee and Israel Folsom, two Choctaw youths, having completed their term of education at the Foreign Mission School, arrived at Brainerd, on their way home. Both are promising young men; though only McKee, the elder of the two, is professedly pious. The following notice from the journal relates to their proficiencey and altered character.

These young men spent a few days here, when lads, going on to the School at Cornwall;—McKee, four years ago last May; and Israel, about five months after. It was truly gratifying to see them now returning to their people, with the advantages of their admirable improvement in manners, in human learning, and in the knowledge of the doctrines of Christ; and, above all, to find in one of them such evidence of a renewal after the divine image.

Visit of the aged King.

Nor. 20. The old king, (Path-killer,) called to make us a visit. He attended our Wednesday lecture, and made a short speech to the congregation, a number of Cherokees being present. He afterwards visited the schools. Mr. E. Hicks coming in, early in the evening, we were providentially furnished with a good interpreter. The king appeared to be much pleased with this opportunity of conversing with us; expressed great satisfaction with what he was again permitted to see here, and in what was doing for the general instruction of his people. He spake with approbation of the laws, which the young chiefs are introducing, so different from their former customs; and manifested a pleasing hope, and some foreboding fears, concerning the future prospects of the nation.

The “foreboding fears,” which are here mentioned, doubtless originated from an apprehension, that the Cherokees would not long retain their territory from the eager

desires of the surrounding whites. If, however, the present liberal policy of the government should be pursued; and if the Christian community should persevere in their endeavor; the next generation would see the Indians in a different condition from any, which they have hitherto enjoyed. They would be raised to the dignity of intelligent men;—of useful citizens, and well instructed Christians.

22. The king, being detained yesterday by rain, spent a second night with us. He left us to-day, with warm expressions of gratitude and good will.

24. Two young men, members of the school, were examined to-day as to their hope in Christ, and were admitted candidates for baptism. They are supposed to be about 20 years of age. One of them is a full blooded Cherokee, could speak no English when he came, and now speaks it very imperfectly. The other is a half breed, and was taught to speak English when young. They are both in the most forward class in the school, and possess considerable native strength of mind.

Enlarged desires respecting Education.

29. Several boys of the school have manifested a desire to be sent to the Foreign Mission School. We think these desires have been excited by seeing the improvement of the young Choctaws, and hearing from them concerning the good people of the north. We learn, also, that some of the elder Cherokees have, by the same means, been excited greatly to desire, that their sons may be favored with the same privileges. One man said, he loved his children as well as any body, but, he should be willing to have them all go, even if he should never see them again; and that he was determined to send at least one, if he did it at his own expense.

The mission family was a good deal afflicted with sickness, during the latter part of the summer. A daughter of Mr. Vail, aged three years, died of the measles, on the 19th of August.

About the first of October, Messrs. Hoyt and Chamberlain commenced an agency of several weeks, in Tennessee, for the purpose of soliciting donations for the mission, and of making arrangements for obtaining supplies from that quarter. Between 900 and 1000 bushels of corn were contributed.

The mission to this nation was strengthened on the 12th of October by the arrival of Mr. Isaac Proctor and wife, from New Hamp-

shire; and on the 30th, by the arrival of Mr. Frederic Ellsworth and wife, from Vermont. Mr. Proctor is to reside at Hightower, where the natives have, for some time, been very anxious for a school.

TALONEY.

THE latest intelligence from this station is of a very encouraging nature. A spirit of inquiry on religious subjects was evidently gaining ground. Several were anxious for their salvation, and a few were indulging hopes, recently entertained, that they had been introduced into the spiritual kingdom of God's dear Son.

MISSION TO THE CHOCTAWS.

Consolatory Letter to Mr. Kingsbury, on occasion of Mrs. Kingsbury's decease.

THIS letter is from Mr. David Folsom, a brother of McKee and Israel Folsom, of whom mention is made in the Brainerd journal. Excepting the few words in brackets, the letter is printed, in all respects, according to a faithful copy, which was sent to us by the bereaved missionary. Many will be pleased to see exactly how the good sense of a Choctaw chief, who is almost wholly self-taught, expresses itself in a foreign language. Captain Folsom has ever been an enlightened and warm friend and supporter of the missionaries and their benevolent attempts.

Pigeon Roost, Sept. 23rd 1822.

Dear Sir,

YOURS of the 16th. Inst was received with much sorrow. I do not know what to say to you that would give you some relief in the day of your affliction, I can only say in few words that I am indeed sorry, and do feel that I have lost one of my best friend.

The Choctaws have lost a great friend, who did promote their best good, the school children are left motherless—What shall our children do when they go back to the school. However we must not be discouraged—My dear friend, I hope you do feel happy at times that you are still in the land of living and that good God has given you so many days to labour for him in this dark benighted land. It is God that has taken your dear beloved wife from you.

He did see best that she should not stay no longer with us. She is gone and gone never to return to teach the poor Choc-

taws. her labor is finish here on earth—and she is gone to her fathers house, which is in heaven. The same blessed God has thought best to keep you here longer—the work he has desire for you to do, you have not complete them yet.—God knows all things best. Your Brothers and Sisters have left you for the other world since you have come among the Choctaws to teach them to the way of holiness. But your life is still spared.

Now my dear friend this good being has brote this tryal of sorriness on you to see whether his servant K. is true to him or not, here we know and have witness the kind and love and her active and have done every thing she was able, indeed she was our mother and mother of our children, but God was able [had a right] to take her from us. And therefore I can only say to you, the days of man is but shorte, and all things must be done quick.

I hope you are not discourage, there is to be more school and Churches must be built. The gospel must be preach to these people, whether these people receive the gospel or not, it is your duty to do your fathers work.

The Choctaws who was not become acquainted with Mrs. K. do not know the great affliction has befallen on our school. But I know many of us, we ought to humble for the loss of our mother and teacher, It must be more trial to you a while you have your motherless children in your arm. But we will notice one thing, We read in the Bible, this same God who has seen best to take our mother from us, did command his servant Abraham to offer his only son on the sacrifice—God did try our father Abraham, and I can only say he has tried you also—I hope this same God has seen you humble before him, and give yourself up to him to dispose of you as he sees best. And that you will go forth with more zeal in up building Zion in this land more than you ever did—Please to receive this as coming from a person who share the sorry with you.—Your friend

Rev. C. Kingsbury. DAVID FOLSON.

The writer of the above letter has recently sent on the following list of Books, which he wishes to obtain at his own expense, and for his private library. It is copied exactly.

“Encyclopedia, bound in calf, last American edition; if no American edition has been published within six or eight years, then the last Edinburgh edition; Scott's Family Bible (quarto,) with the marginal references, and the maps designed to accompany it; Morse's or Worcester's Universal Gazetteer; Jenks's Devotion, Dod-

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dridge's Rise and Progress; Baxter's Saint's Rest, and Call to the Unconverted; Dwight's Theology; Watts on the Mind; Mason on Self-Knowledge; Burder's Village Sermons, 3 vols.; J. Burder's Sermons for Children; Scougal's Life of God in the Soul; Babington on Education; Life of Brainerd, by Rev. S. E. Dwight of Boston; Life of Obookiah; Brown's or Winslow's History of Missions; and Milner's Church History."

It is not impossible, that the younger brothers of Mr. Folsom had arrived from the Cornwall School, at the time the above list was made, and aided in its formation. But, at any rate, the resolution to obtain so costly a library, must have been promoted by enlarged and liberal views.

THOUGHTS ON CHRISTIAN CHARITY.

At p. 21 of our last number, is an article from a correspondent, entitled "Systematic Charity." On this article we propose to offer a few thoughts, which have occurred to our minds while reflecting upon it, and which we shall arrange under four topics;—The reasoning of our correspondent; his plan; its liberal results; and its economy.

His Reasoning.

"Having recently commenced business, with very moderate prospects, it occurred to me, that I had a *right*, if it were not clearly a *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth."—This reasoning would appear conclusive only to a benevolent mind. It would be used only by one, who loved to aid, by his property, the cause of God.

A reflection upon the above extract, which seems important, is, that the subject of Christian charity came up *seasonably*. It entered into the provisions and plans, formed at the commencement of business. Our correspondent set out, with a practical acknowledgment of the Giver of every good thing.—He also contemplated the subject, in its *most interesting point of view*. Some always seem to regard charity in what Cecil would perhaps call a "dry light;"—simply as an imperious duty, from which they cannot escape. Of course, they seldom give liberally; and never give cheerfully. Not so, our correspondent. It might be his duty; or it might not be. That was not the object of his inquiry. He is resolved to give, if he can do it lawfully. He

will not be restrained from the sacrifice, provided the sacrifice be no sin.

Is not this evidently the spirit, which "seeketh not her own?" Does it need to be solicited; to be urged; to be driven onward by a conviction of stern obligation? No such thing. It goes forward unsolicited; without urging; without driving. There is an active principle within, which needs only to be regulated. It is the spirit, which St. Paul so warmly commended in the Macedonians, who, though "in a great trial of affliction," and in "deep poverty," were rich in liberality, giving "to their power, yea, and beyond their power," (2 Cor. viii, 2, 3.) It likes not the calculations of the world. They are too cold, too slow, too unrelenting. The maxims of the world, also, are too little modified by those amazing truths, which have been drawn from eternity, and treasured up in the word of God. Hence the world often denounce that as enthusiastic, which is truly considerate; and that as rash, which is the height of prudence; and that as folly, which is true wisdom. In nothing is this more seen, than in respect to the use of money; for, in respect to nothing earthly, is the world more out of the way, than in regard to the use of money; and in nothing would it be more likely to find occasion for condemning men, who are truly considerate, prudent, and wise.

Returning to the case of our correspondent, we remark, that the *time*, and the *manner*, in which he took up the subject of Christian charity, must commend itself to every man's conscience; and should excite every professed follower of Christ, as far as possible, to do likewise.

His Plan.

"I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for him."

Some people give according to no rule; wholly at random. Whether such are faithful stewards, or will ever receive the reward of faithful stewards, admits of a doubt. Every object is not a proper object of charity; and there is great danger of mistaking the right amount, and the right proportions.—In re-

spect to the *amount* of his charities, our correspondent had a rule. He consecrated a certain portion of every gain. If his gains were great, so were to be his charities: the measure of his gains was the measure of his liberality. Some rule is certainly better than none; and perhaps the rule, which he adopted, is better than any other. By this means, he made the business of charity a daily business. He kept the subject constantly before him. His acts of charity became, in fact, as numerous as his gains. The money thus consecrated, he no more regards as his own. It is holy. He only holds it in trust. He uses it for another. He acts for God.—He also deliberates respecting the *objects*, and the *proportions*, of his charities: not whether he shall bestow it at all,—that has been settled, —but, in what manner? on what objects? in what relative proportions?

Its Liberal Results.

"The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to the \$5, which I now enclose."

See the benefit of system. The case of this man, in respect to ability, is the case of the great portion of the community. But, how few do so much! How few feel able to do so much! Alas! few, comparatively, have any fixed intention, any rule, any system, in respect to charity. Caprice, accident, chance, determines, in multitudes of cases, the objects, the proportions, and the amount, of charitable donations; while, with very many, money is always scarce, they are always poor, calls for charity are always numerous, especially of late,—when a call is made. Why is this? Not always because there is no benevolence; but, often, because there is no system, no settled and wise plan, in the discharge of this highest, noblest, most important business of life. Though the amount saved by our correspondent, was not large, it was carefully managed. And what a revenue of good did it produce! One of the Lord's poor is fed, clothed, sheltered, and cheered, in her passage to the tomb, and to a better world.

A weekly stipend is also afforded to a distressed family. And, in addition to all this, a larger sum of money, by four times, than many, in better circumstances, contribute, as their sum total for a whole year, was given as the appropriation for six months, to the general interests of the church. No wonder the plan has afforded to the generous deviser much satisfaction, as he assures us it has. "It is more blessed to give, than to receive."

Its Economy.

"I have no doubt, Sir, that the deductions made on every gain, have been saved in carefulness and economy."

Whoever adopts a system with respect to his charities, will be likely to do his other business systematically. Whoever is conscientious and exact, in complying with charitable claims upon him, will be so in his other concerns; and this will lead to the truest and best economy. He, who spends one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, or extravagantly, or wickedly. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi, 24. The blessing of Almighty God must be assigned as the ultimate and primary reason of this increase; but then there are other proximate and secondary reasons. The bare fact of bestowing charity, provided it result from a proper motive, must have a moral influence on the heart, which shall be felt and exhibited in the whole manner of living. And if these Christian acts are carried into the common business of life, and are multiplied to the number of the gains in commercial transactions, they must so bring into view, and hold up before the mind, the Gospel motives and rules of purity, and honesty, and active diligence; as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns, to which men are liable.

And now what is necessary, in order that the Gospel may be sent to every creature, and the Lord Jesus receive the promised reward of his sufferings; but that every Christian should be conscientious, systematic, and liberal, in his charities? The ability of the Christian Church, as a body, to make known the way of life to every family upon earth, has been proved too often to need proof from us. Were every Christian to do his duty,

the work, great as it is, would be done. And since so little has been effected, and so much remains to be accomplished, there must be a distressing neglect of duty somewhere. We trust the example of our correspondent, will "provoke" some to abound in those "good works," the direct tendency of which is, to meliorate the present condition, and to shed light from heaven on the future and endless prospects, of millions of immortal beings. We hope, that, in respect to many, it will be the means of raising the standard of Christian charity;—making it as much the object of forethought and plan, as any other employment; carrying it into the business of every day; and rendering it the great and primary object of life:—that which, more than any thing else, imparts a value and pleasure

and desirableness to this mortal existence, this "little piece of life everlasting."

We close this article, already too much protracted, with an extract from "Law's Serious Call."

"The manner of using our money, or spending our estate, enters so far into the business of every day, and makes so great a part of our common life, that our common life must be much of the same nature, as our common way of spending our estate. If reason and religion govern us in this, then reason and religion hath got great hold of us; but if humor, pride and fancy, are the measures of our spending our estates, then humor, pride and fancy, will have the direction of the greatest part of our life."

DONATIONS

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Andover, Ms. Contrib. fr. students, by Mr. E. Gridley, 11 00	Braintree, Ms. Mon. eon. by Rev. Mr. Storrs, 22 00
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Bath, Me. Mon. eon. 34,54; a young man, profits, 1,16; ch. box in Miss Eaton's sch. for Ind. ch. 5; fem. hen. sch. so. Miss M. Allen, Tr. for Nancy Ellingwood, 17, by Rev. J. W. Ellingwood, 57 70	Bristol, R. I. Miss Betsey Wardwell, for w. miss. by J. Mann, 1 00
Becket, Ms. Fem. char. so. by Miss M. Higley, Tr., 3 50	Brookfield, Vt. Indiv. by Rev. I. Parsons, 3 24
Bedford, N. H. John Orr, Esq. by Mr. I. French, 2 00	Burton, O. A. B. for Cher. m. by P. B. Beals, Esq. 3 00
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Beverly, Ms. Juv. Brainerd so. 2d an. pay. for Samuel Worcester, by Mrs. P. Burley, 30 00	Canton, Con. Coll. by Rev. H. Bardwell, [See the close of this list.] 10 64
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United mon. eon. for Pal. miss. of which 30 was a new-year's thank-offering fr. a mechanic who had been prospered in his business, 84 79	Catskill, N. Y. Bombay so. by Miss S. Sherman, 8; Maj. A. Porter, 10, 18 00
Old Soc. for Joshua Huntington, by Mr. J. Clapp, 30; A. Paris, 50 c.; a friend, 1; Th. Vose, 2d pay. for B. B. Wisner, 12; Mrs. Rebecca Breed, for a Jewish child to be educated by the Pal. miss. and named William Breed, 60; a friend, 50 c.; sale of m. papers, 2,25; a friend, 2; indiv. for "Barley Wood," 4,32, chil. in prim. sch. by Miss Johnson, 1; coll. by a little girl, for Levi Parsons, 4th pay. 12, 125 57	Cazenovia, N. Y. S. S. 5 00
An indiv. for miss. to S. A. (prev. rem. 109 71) by a young lady in Bloomingdale, N. Y. 7,0; by Miss M. Taylor, 2,75. a lump of gold, 10,62; silver, 75 c.; Rev. N.	Chambersburg, Pa. Fourth pay. for Ard Hoyt, fr. Mr. Solomon Patterson, 12 00
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	Clinton, N.Y. Mrs. Blake, a wid. mite, 10; a fem. friend, 1; a little boy, 25 c.; C. box of Prof. Montieth, 5; by dea. A. Thomas, 15 25

<i>Concord</i> , Ms. A friend, 5; mon. con. by Rev. Dr. Ripley, 5,20; mite so. semi-an. pay. for <i>Ezra Ripley</i> , 15; for <i>John White</i> , 12; by Miss P. Wheeler,	37 20		10; Mr. B. Williams of do. 10; box fr. Durham, N. Y. 31 c.	20 31
<i>Cornwall</i> , Vt. Hea. sch. so. by Mr. Kitchell,	22 88		<i>Middleborough</i> , Ms. Mon. con. by Mr. N. Eddy,	9 21
<i>Coventry</i> , North So. Ct. M. f. in S. E. dist. by Rev. G. A. Calhoun, 28,42; sacram. coll. 10; Mrs. Payne, 96 e.; Mrs. A. Loomis, 75 e.; Mrs. Pomeroy 50 e.; two boys, av. of labor, 34 e.; Fem. F. so. Miss B. Lord, Tr. 12,3, <i>Coxsackie</i> , N.Y. For "Jay's Remarks," by Rev. N. Patterson,	53 00		<i>Middlebury</i> , Vt. Mon. con. by Rev. T. A. Merrill,	33 00
<i>Cutchogue</i> , L. I. Contrib. on Thanksg. day, 9,10; do. in Union par. 2,40; fem. so. in <i>Mattituck</i> , 3,50; by Rev. L. Thomson,	10 00		<i>Middletown Point</i> , N. J. So. of chil. in first Pres. cong. for <i>Eli Field Cooley</i> , by D. Little, Tr.	8 00
<i>Dedham</i> , Ms. First chh. coll. Thanksg. day for S. I. M. 28,50; by Rev. Mr. Burgess; mon. con. semi-an. pay. by do. 22; so. in Rev. Mr. Cogswell's cong. for <i>Thos. Balch</i> , by Mrs. M. Bird, Tr. 3d pay. 12,	15 00		<i>Montreal</i> , L. C. Mr. E. Lyman's e. box,	7 50
<i>Deposit</i> , N. Y. M. f. 8,75; do. fr. Phineas Case, by Mr. J. P. Haven, 11,75,	62 00		<i>Mount Ararat</i> , Pa. A lady,	1 04
<i>Dorchester</i> , Ms. C. B. Adams, for hea. chil. 1; a lady, for Pal. M. 1; mon. con. by Rev. Dr. Codman, 48,35,	20 50		<i>Morristown</i> , N. J. Av. of ring, 37 e.; Mrs. C. B. Ardon, and Miss E. Woodruff, 15,	15 37
<i>Farmington</i> , Ct. Second so. coll. by Rev. H. Bardwell,	50 35		<i>Nelson</i> , N. H. A lady,	12 00
<i>Fitzwilliam</i> , N. H. C. box, Mrs. Mary Sabin, for Ind. M. 2,61; three little chil. av. m. f. for do. 92 e.; Capt. C. Coolidge, for Cey. miss. 1,62; m. f. 23,25; by Rev. J. Sabin,	16 00		<i>Newburyport</i> , Ms. Fem. Jews so. for Pal. miss. by L. L. Tracy, Tr. 30; fem. for miss. so. by J. Greenleaf, Tr. 25,12; mon. con. in 4th rel. so. for Choe. m. by S. H. Currier, 16,50; Mrs. Mary B. the property of a dee. child, by Rev. L. F. Dimmick 2,	73 62
<i>Framingham</i> , Ms. miss. so. by I. Warren, Tr. <i>Franklin</i> , Ct. Cher. and Choe. miss. so. for wes. miss. by F. A. Perkins, Esq.	28 40		<i>New Canaan</i> , Ct. Mite so. by T. Dwight, Esq. 15 78; the chh. by Rev. Mr. Bonney, for <i>Justus Mitchell</i> , 34,44,	50 22
<i>French Camps</i> , Choe. n. Wm. A. Ganong,	8 00		<i>New Haven</i> , N. Y. Mon. con. by Mr. W. Williams,	3 00
<i>Genoa</i> , N. Y. Mon. con. 1st Pres. chh. by Rev. Wm. Bradley, 7; Mr. Jos. Crocker, by do. 3,	6 41		<i>New Haven</i> , Ct. Mrs. Lewis, for Pal. miss. by T. Dwight, Esq. 17; miss. so. by do. 1; fem. juv. mite so. for <i>Samuel Mervin</i> , by E. M. Peck, Cor. See. 20,	38 00
<i>Glastenbury</i> , Ct. Fem. cent so. by Rev. C. Burge,	2 00		<i>New Hampton</i> , N. J. m. f. fr. a Sabbath sch. teacher, by Mr. T. Parvin,	9 00
<i>Greenfield</i> , Ms. Mon. con. Samuel Wells, jun. clerk, for <i>Charles Jenkins</i> , <i>Abiel Holmes</i> , and gen. pur.	10 00		<i>New London</i> , Ct. Sewing so. <i>Fanny Smith</i> , See. <i>Newton</i> , Ms. Mon. con. in Rev. Mr. Homer's so. for <i>Ann Homer</i> , by Mr. Wm. Jackson, 15; West par. mon. con. by Rev. Mr. Greenough, 17,68,	37 00
<i>Hadley</i> , Ms. Gent. and ladies' miss. so. of Hopkins Acad. for <i>Edward Hopkins</i> , by I. Clary, Tr.	21 50		<i>New York City</i> , Fourth pay. for <i>Gideon Waterbury</i> , by Mr. J. P. Haven, 12; 4th pay. for <i>Thos. Whitelow</i> , by do. 12,	24 00
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<i>Haverhill</i> , Ms. Fem. asso. for hea. chil. an. sub. by Mrs. S. Gale, Tr.	100 00		<i>Paris</i> , N.Y. Mr. Patrick Campbell, m. f. 2,19; m. f. by H. M'Neil, Esq. 1,25; Dr. E. Judd, m. f. 4; m. f. by Joel Bishop, 1,88; all by dea. A. Thomas,	9 32
<i>Hawley</i> , Ms. Fem. char. so. 2d pay. for <i>Jona. Grout</i> , by S. Grout, Tr. 12; a friend, 12; juv. lad. ben. so. N. Newton, Tr. 5,	25 25		<i>Parsippanny</i> , N. J. Rev. I. Ford, 15; Mrs. E. F. of. M. co. N. J. 10; Mrs. Catherine Hartwell, 2; S. A. Condiet, 3; by Rev. I. Ford,	30 00
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<i>Hingham</i> , Ms. Mr. John Wilder,	29 00		<i>Philadelphia</i> , Pa. A thank-offering, by Mr. T. Parvin,	3 00
<i>Hopkinton</i> , N. H. Appro. so. by D. Greely, See.	3 00		<i>Pittsfield</i> , Vt. Indiv. by Rev. J. Parsons, 4,29; Miss L. Stevens, 66 e.; Mrs. B. Whitecomb, 40 e.; Mr. L. How, 2,	7 35
<i>Hopkinton</i> , N. Y. Fem. Char. so. by Rev. H. S. Johnson,	5 00		<i>Pittsfield</i> , Ms. Mon. con. 4; Miss E. Dickinson, 1; by Rev. H. Humphrey,	5 00
<i>Keene</i> , N. H. C. box, Rev. Z. S. Barstow, 1; a fem. friend, by do. 3,51,	15 00		<i>Plainfield</i> , Ct. Mon. con. by Rev. O. Fowler,	22 00
<i>Lancaster</i> , N. H. Females, for fem. sch. in Cey. under the care of Rev. H. Woodward, by Mrs. A. Lyman, 5,53; a friend, 47 e.	10 00		<i>Plymouth</i> , Ms. A. E. so. m. f. for S. I. M. by Mr. N. Willis, 30; Carver branch of hea. friend so. by Miss L. Lucas, 14,	44 00
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<i>Lisbon</i> , Ct. From Abigail Brooks, by F. A. Perkins, Esq.	18 52		<i>Princeton</i> , Ms. Mon. con. in Rev. Mr. Phillips's so.	10 00
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<i>Lyme</i> , Ct. Ladjes' asso. of North Lyme, by H. Sterling, Tr. 7; fem. miss. so. in first so., by L. Matson, Tr. 20,	13 03		<i>Richmond</i> , Ms. Dona. of chh. aux. to the A. B. 38; m. f. 10; mon. con. 7; m. f. from two little brothers, 1; by Rev. E. W. Dwight,	56 00
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Westford, N. Y. C. box, by E. Williams, Esq. 22 00
Westminster, Ms. Mon. con. a semi-an. pay. for Cyrus Mann, by Mr. N. Whitney, 14 00
Westmoreland, N. Y. Mon. con. by Rev. Mr. Eells, 15 00
West Newbury, Ms. Mon. con. by Rev. E. Demond, 6 81
Wethersfield, Ct. Fem. mite so. first an. pay. for sch. in Bombay, by Rev. H. Bardwell, 40; J. W. Wright, by do. 1,20, 14 07
Weymouth, Ms. A little girl, by Mr. Humphrey, 1; mon. con. by Rev. Mr. Tyler, 20, 41 20
Williamsport, Pa. Mrs. Lucy Putnam, 21 00
Williamstown, Ms. C. box in Miss C. Bardwell's sch. for hea. chil. 3 50
Whitesborough, N. Y. Mon. con. 25,23; Harriet Striker, coll. on Chris. day, 2,75; Misses Lydia R. and Mary Ann Andrews, 2; Miss W. T. for S. I. m. 1; m. f. by a little boy, 1,50, by Rev. I. Waters, 2 29
Woodstock, Vt. Chs. Dana, Esq. 32 48
Worcester, Ms. J. and J. N. m. f. 6; A. B. H. m. f. 1,25, by Rev. A. B. Hull; Mrs. Lucy Brown, 5; by do. 5 00
12 25

Wrentham, Ms. Mr. Robt. Blake, by Mr. N. Willis, 20 00
Unknown, A friend in Va. 5 00
Amount of donations, as published in the preceding list, \$4,085,67.

LEGACY.

PART of the legacy of the late Dr. Solomon Everest, of Canton, Con. nine hundred dollars having been previously remitted, and acknowledged in lists heretofore published, 750 00

IT is deemed proper to acknowledge legacies by themselves, hereafter, at the close of the monthly list. Among other reasons this is one,—that those, who bequeath property to charitable objects, often direct that the *income only* should be expended, and the *principal* reserved for a permanent fund. In such cases, if legacies are included in the monthly list, without any mark of distinction, an erroneous impression is made on the reader's mind; viz. that the whole amount of that list is designed for immediate use.

From what has been known of the wishes of testators, even when they have not given specific directions in their wills, it is apprehended they generally prefer that their property should furnish the means of doing good through a series of successive years, to having it expended at once; while, on the other hand, donors almost universally wish that what is given by them, during their life, should be immediately applied to the ends, for which it is given. The ground of distinction is obvious. Testators usually give larger sums in their wills, than they have given, at any one time, by an act to be carried into effect while they are living. A bequest is the last disposal of property, which they can make; and they generally wish this act to have a character of permanency, which they do not expect their common and smaller donations to possess.

DONATIONS IN CLOTHING, &c.

Bedford, Ms. A box fr. fem. ch. so. for Mayhew, (entered in January Herald as unknown,) 47 00
Boston, Ms. Sundry articles of dry goods, from an individual, 350 00
A bundle for S. I. mission.
Brantree, Ms. A Coverlet from a friend.
Brattleborough, Vt. A box, fr. fem. ch. so. Hannah Van Doorn, Tr. 31 25
Dedham, Ms. Four copies Baxter's Call, fr. Dr. E. Thayer.
Deerfield, Ms. A box.
Dunbarton, N. H. Twenty-six yds. cloth, fr. ladies, by Mrs. E. Harris.
French Camps, Case of math. instruments, 4; in work, 2; a historical map, fr. Mr. Wm. A. Ganong, by Mr. Wm. Robinson.
Lime, N. H. A box. 50 17
Newton, Ms. A box fr. friendly so. for Elliot, 35 13
Norwich, Vt. Sundry articles, fr. fem. char. so. Mrs. L. C. Bailey, Tr. for Ind. n. 55 63

Salem, Ms. A silver pitcher from the Tabernacle Church, for the Mission Church at Brainerd;—a token of their grateful remembrance of attentions paid to Dr. Worcester, during his last illness.

Westborough, Ms. Two Testaments fr. a friend.
Wilmington, Vt. A box fr. fem. so. Mrs. H. W. Alvord, Tr. for Ind. m.

Donations committed to the care of Mr. J. P. Haven, New-York city.

Durham, N. H. A box fr. fem. in 2d Pres. so. for Mayhew.

Hartford, Ct. Two boxes.

Moscow and Montmorris, N. Y. A box. 110 61

New Canaan and Ridgefield, Ct. and South Salem, N. Y. Two boxes for Elliot. 126 60

New York City, A box fr. ladies, by Mrs. M. White, for Mayhew.

Paris, N. Y. A barrel of dried fruit, fr. indiv. by H. McNeil, Esq. for Mayhew.

Sangersfield, N. Y. A box fr. females, 48 81

Waterford, Me. A box of clothing fr. fem. read. so. Ann S. Gage, Tr. 38 50

Windham, N. Y. A box.

THE Secretary of a female association in Connecticut, writes to us as follows:

"While we have been laboring to promote the comfort of some of those faithful servants of Christ, who have gone forth to evangelize the heathen, we have experienced the peculiar favor of our God. While we have endeavored to water others, we have ourselves been watered. The Lord has been graciously pouring out his Holy Spirit upon the church and congregation in this place, and has remembered our association in mercy. We would record it to the praise of the glory of his grace, that, within a few months, fifteen of our number, out of twenty-eight (comprising all but four, who were not previously professors of religion,) have been brought, as we humbly hope, into the kingdom of God's dear Son."

FOREIGN INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Sanguinary Superstitions of the New Zealanders.

From the London Missionary Register.

THE account which Mr. Marsden gives of the sanguinary superstitions of this people, is painfully interesting:

In time of war, great honor is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

It is gratifying to the vanquished, to know that the heads of their chiefs are preserved by the enemy; for when the conqueror wishes to make peace, he takes the heads of the chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the heads of their chiefs, and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest and risk the issue of another battle, they do not cry.

Thus the head of a chief may be considered as the standard of the tribe to which he belongs, and the signal of peace or war.

If the conqueror never intends to make peace, he will dispose of the heads of those chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations, who hold them in the highest veneration, and indulge their natural feelings, by reviewing them, and weeping over them.

When a chief is killed in a regular battle, the victors cry aloud, as soon as he falls, "Throw us the man," if he falls within the lines of his own party. If the party, whose chief is dead,

are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off; and a proclamation issued for all the chiefs to attend, who belong to the victorious party, to assist in performing the accustomed religious ceremony, in order to ascertain, by augury, whether their god will prosper them in the present battle. If the priest, after the performance of the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but if the priest returns answer, that their god will not be propitious, they quit the field of battle in sullen silence. The head already in possession, is preserved for the chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

When the war is over, and the head, properly cured, it is sent round to all the chiefs' friends, as a gratification to them, and to shew them that justice had been obtained from the offending party.

With respect to the body of the chief, it is cut up into small portions, and dressed for those who were in the battle, under the immediate direction of the chief who retains the head: and, if he wishes to gratify any of his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

They not only eat the flesh of the chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the

blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or God, of the departed spirit.

Mr. Kendall informed me, that, on one occasion, Shunhee ate the left eye of a great chief, whom he killed in battle at Shukeangha. The New-Zelanders believe that the left eye, some time after death, ascends to the heavens, and becomes a star in the firmament. Shunhee ate the chief's left eye, from present revenge; and under the idea of increasing his own future glory and brightness, when his own left eye should become a star.

When a chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, as before stated, if the party attacked are intimidated, it is directly delivered up. If the chief was a married man, his wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her husband, and is killed. If she loved her husband, she voluntarily resigns herself and her children; and desires the victors to do to her and her children as they had done to her husband. If the party refuse to give up the chief's wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered.

When they have got possession of a chief and his wife, after the woman is killed, their bodies are placed in order before the chiefs. The Areekee, or high priest, then calls out to the chiefs to dress the body of the man for his god; and the priestess, who is also an Areekee, gives the command to the wives of the chiefs to dress the woman for her god. The bodies are then placed on the fires, and roasted by the chiefs and their wives; none of the common people being allowed to touch them, as they are tabooed.

When the bodies are dressed, the Areekees take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices.

While these services are performing, all the chiefs sit in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the sacred services are completed, the Areekees return the answer of their gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed (as before mentioned,) and all in common feed upon the after-slain. They eat the slain, not so much for food, as for mental gratification; and to display, publicly, to the enemy, their bitter revenge.

In the village of Tippoona, I observed the heads of eleven chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunhee brought with him, from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death.

How painful must these exhibitions be to the wives, children, and subjects of these departed chiefs, who are prisoners of war, and laboring on the very spot, with these heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the Gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other.

Alleged Origin of eating Human Flesh.

Conversing with the chiefs of Tiami on this subject, Mr. Marsden says—

They first alleged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will eat men, and men will eat dogs, and dogs devour one another—the birds of the air, also devour one another—and one god will devour another god. I should not have understood how the gods could eat one another, if Shunhee had not before informed me, that, when he was to the southward, and had killed a number of people, he was afraid that their god would kill him in retaliation, esteeming himself a god; but he caught their god, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment.

Shunhee is the hero of New Zealand. In works of revenge, and blood, and murder, he stands pre-eminent. The Macedonian was never more fond of war. Shunhee is a cannibal; and yet he has seen civilized society. In the summer of 1820, he visited England, in company with Mr. Kendall, where he spent five months, and was introduced to many persons in the higher ranks of society, and was shewn a multitude of things fitted to inspire him with a taste for civilized life. He returned, however, to his native island, with no apparent religious impressions; nor is it known that he ever had any. Hence his perverse, barbarous conduct.

In the London Missionary Register, is a letter from the Rev. Samuel Leigh, Wesleyan missionary, which contains the following account of Shunhee.

"Soon after Shunghee arrived, he was informed, that, in his absence, one of his relations had been slain by some of his friends at Mercury Bay and the river Thames. This report was too true. Shunghee immediately declared war against the people, although they were relations. The chief who belonged to Mercury Bay, and with whom Shunghee had sailed from New South Wales to New Zealand, earnestly desired reconciliation; but in vain. Nothing but war could satisfy Shunghee. He soon collected three thousand fighting men, and commenced his march. The battle was dreadful, and many fell on both sides; but Shunghee proved victorious, and returned to the Bay of Islands in great triumph."

"After my arrival in New Zealand, I learned that Shunghee and his party slew one thousand men, three hundred of whom they roasted and eat, before they left the field of battle! Shunghee killed the chief above mentioned; after which he cut off his head, poured the blood into his hands, and drank it! This account I had from Shunghee and Whykato, who related it with the greatest satisfaction.

"Shunghee and his party have killed more than twenty slaves since their return from war, most of whom they have roasted and eaten.

"Shunghee and his friends are at war again. Since I landed here, not less than one thousand fighting men have left the Bay for the River Thames; and not less than two thousand more are near us, who are preparing to march in a few days to the same place. Shunghee is at the head of this party, and will go with them to battle."

SOCIETY ISLANDS.

General Results of Missionary Labor.

A LATE number of the London Evangelical Magazine contains a letter from the Rev. DANIEL TYERMAN, one of the Deputation sent, by the London Missionary Society, in the spring of 1821, to their missionary stations in the South Seas. Mr. Tyerman is from the Isle of Wight, and is, we believe, the author of the well known tract, entitled "*The Dairyman.*"

It is impossible to forbear exclaiming, "What hath God wrought!" as we contemplate the great moral changes, which have taken place on the island of Taheite, and are described in the letter above mentioned. The missionary experiment in Ceylon, on which we made some remarks, at p. 37 of this number, is but partial, compared with that, which has been witnessed at the Society Islands.—We shall give a brief view of some of the general results, on the authority of Mr. Tyerman.—His letter is dated, Taheite, Nov. 24, 1821.

In regard to the former state of that island, Mr. T. remarks:

Two thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another 17, another 20!—The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds, too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent.

"Where sin abounded," says Mr. T. "grace much more abounds." The truth of this was never more apparent in any case; as will be seen from the following extract.

Where I have been the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's day. The engagements of that holy day commence with a prayer meeting, conducted entirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays; not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holly: by multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the Gospels of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen.—All drunkenness and profane swearing are unknown here. All their former sports and

amusements are completely put down. Their morsais are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood.—Think not that I wish to represent these people as perfect: No, alas, human nature is the same here as elsewhere; but I state facts, which speak for themselves.

The congregations are said to be all large, and to be in no danger of disturbance from persons coming in after the commencement of public worship. The behavior of the people while assembled, is not excelled by that of any congregations in England. All is solemn; all, apparently, is devotional. The entire population is nominally Christian; and though much, doubtless, is only mere profession, there must be a great deal of real piety among the people, to impart to the community generally, so good a moral character.

Crimes are almost unknown; and civilization makes rapid advances. On thirteen-islands, the people have abandoned their idols, and received the Christian religion; and other islands are petitioning for missionaries.

No wonder that Mr. T. remarks, in view of all that he has seen at Taheite;—"Never before did the Gospel obtain so complete and so universal a triumph in any country, over enthusiasm, cruelty, superstition, and ignorance."—We may add; never before was there a moral change, so great, universal, and happy, produced so suddenly, in any other community, by any cause whatever. Nothing but the Gospel is adequate to the production of such changes. How reasonable, how merciful, then, the command and endeavor to send this Gospel wherever there is heathenism, cruelty, superstition, and ignorance!

EDUCATION OF FEMALES IN INDIA.

SOME remarks relative to the degraded condition of females in the East, were published at p. 23, of our last number. Those, whose sympathy was excited by the representations there made, will be pleased to learn, that a Society, called the "Female Juvenile Society for the Establishment and Support of Bengalee Female Schools," has commenced its operations under circumstances, which seem to promise ultimate success. The centre of its exertions is at Calcutta. We shall extract a few notices from the Second Report.

Concerning the prospects of the Society, the committee say:—

It is with feelings of pleasure and gratitude they are able to report, that the hopes expressed at the first anniversary of this Society have been more than realized; that the prejudice of parents against the education of their daughters has in many instances been overcome, and a growing feeling of friendliness to the object has been manifested; and although much has not yet been effected, it is firmly believed that a permanent foundation for the education of Bengalee females is laid, and that the results of the Society's exertions will continue to be of the most pleasing and useful nature.

Our next extract has respect to the progress, which the Society has made.

The number of pupils now receiving instruction at the Society's expense has increased, since the last anniversary, from twenty-one to seventy-nine; besides which there are several under schoolmasters, who pay for their own instruction. Seventy-six of the Society's scholars are under the charge of female teachers, and three only, two in Syam-Bazar, and one in Jaun-Bazar, are under schoolmasters. About forty of these have very recently been received into school, and are therefore only beginning to learn to read and write. Most of them however know the alphabet, and a number of others can read easy words.

One great object of this Society is, to qualify native females to become teachers of schools. In two or three cases, this has been effected.

A list of the names, ages, and casts, of the girls in the school first established, will serve as a specimen of the other more recent schools.

Of thirty scholars, no less than eleven are called after one goddess, the wife of Shiu; and nine more after another, the wife of Vishnoo. Among the former are names which, when translated, mean. The producer of fear, The beloved of Shiu, The omnipresent, The filler with food, The wife of the naked one, &c. and among the latter, The destroyer of the world, The gold of Ram, The gem of Gokool, The spotless one, The beloved of Vishnoo, &c. While these names, from their novelty to an English ear, may excite a smile, they will also, when they are properly considered in connexion with the *idolatrous feelings*, which prompted the parents of the children to adopt them, and which they serve to cherish in the minds of the children themselves, excite a sigh of regret from the Christian. What kind of conduct ought we to expect from these poor children, named by their parents after imaginary goddesses, whose adultery, cruelty, and gratification of other passions, as detailed by their own sacred writings, were so abominable?

The *ages* of the scholars greatly vary, one being as old as thirty, and several only five.

As to *caste*, it is pleasing to observe that there is a just proportion of all.—There are

two Brahmuns, four Kayusthus, and seven Voishnubus, who are considered highest in rank—while there are four Bagdees, and four Chundals, who are reckoned the lowest.—The others are of the intermediate classes. Your committee cannot but rejoice, that in this institution the injurious distinction of caste is so little felt; and that all in common are receiving that education, the blessings of which they may communicate to their respective connexions.

CHINA:—WORSHIP OF CONFUCIUS.

A WRITER in the Indo-Chinese Gleaner, of which a few numbers were not long since received, observes:

"From the *Shing-meauche*, 1st vol. 2d page, it appears that there are in China, *one thousand five hundred sixty* and odd temples, dedicated to Confucius. At the spring and autumnal sacrifices offered to him, it is calculated in the work now quoted, that there are immolated on these two occasions annually:

Bullocks,	- - - - -	6
Pigs,	- - - - -	27,000
Sheep,	- - - - -	5,800
Deer,	- - - - -	2,800
Rabbits,	- - - - -	27,000
	<hr/>	
		62,606

"Thus, there are annually sacrificed," he adds, "to Confucius in China upwards of *sixty two thousand victims*, and it is also said there are offered at the same time, twenty seven thousand six hundred pieces of silk! What becomes of these does not appear."

The writer remarks, "We here see that '*the learned*' in one of the most enlightened modern heathen nations, pay *divine honors* to a *fellow creature*, who is universally acknowledged by them to have been a mere man; and these same *learned heathen* generally teach that *death is annihilation*; and sometimes affirm that there is neither *God, angel, nor spirit*. How they reconcile their practice with their professed belief, I know not."

Passage from the *Lun-yu*, with remarks.

The *Lun-yu* is one of the most highly valued books of China. "The following quotation from it," says a correspondent of the Gleaner, "merits particular consideration, not only for the matter, as shewing the Sage's ignorance of the nature of God, and of a future state; but also for the way in which it was brought to my particular attention. About 3 years ago, in conversing with a learned follower of Confucius, I ventured to affirm that there was scarcely a sentence in the *Four Books*, that conveyed a distinct idea of a future state; and that they were extremely defective and obscure in regard to the being and nature of God, and of consequence unfit to guide men in the way of true virtue. He rejected the assertion with scorn, and set to work with a determination to collect from Chinese writings the same ideas which I pointed out. He has been now and then laboring and comparing for three years; and the other day he came to

me, saying: 'What you formerly asserted I can find nothing in the books of the Sages capable of disproving—for, as you then said, so I find, that there is not a sentence in them conveying a distinct notion of a coming life, or of a state after death; or indeed any thing clear concerning the nature and service of God. The only passage I find where a direct reference is made to these, is one in the 2d vol. of the *Lun-yu*.'

"A translation of this passage follows.—Ke-loo asked, concerning the service [worship] of the gods. Confucius said—'Not yet having learnt to serve men, how can one serve the gods?' Ke-loo said, I would further presume to ask concerning the dead. Confucius replied: 'If we know not what relates to the living, how then can we know about the state of the dead?' I will only add, that the Chinese, who brought this paragraph to my notice, is a devoted follower and worshipper of the Sage, and nothing but irresistible conviction would have induced him to make such a disclosure."

SOUTH AMERICA.

Distribution of the Scriptures.

At p. 118 of our last volume, we published a letter from one of the Secretaries of the British and Foreign Bible Society, in which it was stated, that 500 Spanish Bibles, and as many Testaments of Father Scio's version, had been sent to Lima; and that 100 Bibles and 200 Testaments, of the same version, would be forwarded to Valparaiso, by the first opportunity. Within a few weeks, Henry Hill, Esq. Treasurer of the American Board of Foreign Missions, has received a letter from E. Lynch, Esq. to whom the Bibles and Testaments for Lima were directed, dated Lima, September 3, 1822; of which the following is an extract:

"The British and Foreign Bible Society sent me, at your recommendation, 500 Spanish Bibles, and 500 Spanish Testaments, *all of which* were disposed of,—either sold or given away,—in less than three days!"

In 1820, 200 Spanish Testaments were sent by the American Bible Society, and 300 Spanish Testaments by the British and Foreign Society, to Mr. Hill, then at Valparaiso; and were all distributed at that place, and at Coquimbo.

Popish prejudices must certainly be much relaxed at these places, and especially at Lima, to allow so free a use of the Bible.

Population of South America.

The following has been given as a correct estimate of the population of the new states in South America.

1823.

Foreign Intelligence:—Obituary—Rev. John Owen.

57

Buenos Ayres, exclusive of the uncivilized natives,	2,000,000
Republic of Colombia, including Venezuela, New Grenada, and the adjacent small provinces,	2,528,000
Chili,	1,200,000
Peru,	1,079,122
Mexican Empire including Mexico and Guatemala,	9,800,000
Total,	16,607,122

Buenos Ayres formally declared its independence, in 1816; Venezuela, in July, 1811; Colombia, including Venezuela, in Dec. 1819; Chili, in 1818; Peru, in July, 1821; and the Mexican empire was acknowledged independent by Don Juan O'Donaji, the commander of the monarchical forces, in Aug. 1821.

OBITUARY:—REV. JOHN OWEN.

WE had prepared for our last number a brief notice of the death of the Rev. JOHN OWEN, one of the Secretaries of the British and Foreign Bible Society. By some means, however, that notice was mislaid; and we now lay before our readers a more full account than we were then able to prepare, though less particular than we should desire, of that distinguished man, whose decease has occasioned a loss, such as the church is not often called to sustain.

Completely worn out, as we understand from various sources, both in mind and in body, by unremitting labors, cares, and anxieties, in discharging his multiform and responsible duties; he departed to his eternal rest, on Thursday, the 26th of September, when he had just completed his 57th year.

The funeral took place at Fulham, on Thursday, October 3. The funeral service was read by the Rev. Mr. Dealtry with the most impressive solemnity, and produced a deep effect. The inhabitants of Fulham evinced their high respect for their townsman and former lecturer, by voluntarily closing their shops and houses, and crowding around his grave.

On Sunday morning, October 13, a funeral sermon was preached at Park Chapel, Chelsea, the place of Mr. Owen's later ministerial labors, by the Rev. W. Dealtry, Rector of Chapham, from Rev. xiv. 13:—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The New York Christian Herald contains extracts from a sketch of this sermon published in the London Guardian. These extracts we shall insert almost entire.

His Talents, Labors and Disinterestedness.

Mr. Dealtry became acquainted with him first at Cambridge, where he "had frequent opportunities of hearing him; was forcibly struck with the indications of talent he then displayed; and anticipated his early arrival at the first rank among his brethren."

"But called to other scenes, and to another line of duty, he has been for the last eighteen years the servant, or rather the property of the public—a living epistle, known and read of all men.

"Scarcely any other imaginable post could have so completely called forth the powers of his extraordinary mind. Imagination the most fruitful, and yet the most under control—eloquence, free, forcible, and convincing—judgment the most exact and admirable—diligence which exhausted his frame itself—resolution, rising above difficulty and opposition the most continual and overwhelming.

"Who can estimate the amount of his services? of those meditations by night—of those discussions by day—of that voluminous correspondence—of his almost uninterrupted travels in England and on the Continent?

"And what were his motives for all these singular exertions? Worldly inducements he could have none. By the very act of becoming gratuitous Secretary to the Bible Society, he seemed to have renounced all such. By this one engagement, he was necessarily and totally withdrawn from all the pursuits of ambition and interest, even in the subdued degree which only is allowable to a Christian. And, finally, his frame itself fell a sacrifice to his labor, and he sunk, absolutely and completely worn out in the service. But did he ever lament these sacrifices? Did he, on the retrospect, begin to consider that a more moderate, a less devoted kind of service might have sufficed? No. On a loose slip of paper, there had been found the following reflection, penned during his last illness; '*How sweet to have toiled in this work! and if compelled to withdraw from labors more abundant—*' the sentence was left unfinished; and, in a later hand, was added, '*I have done;*' added, no doubt, at a subsequent period, when he began to feel a conviction that his toils were closed, and that his *rest* was at hand.

His discharge of Official Duties.

"He was a man of a large and liberal spirit; and although firmly attached to our venerable Church, and determined to give up no principle of faith or practice, yet he loved far better to dwell on those things in which men could agree, than on those in which they differ. His remarkable judgment and masterly conduct in certain painful instances of opposition are not to be forgotten. 'I have witnessed with admiration,' said a friend, 'his demeanor when provoked, I should rather say, when he bore with imperturbable good humor, attacks of the most gross description; and declined to draw from his quiver the arrows which he so well knew how to launch.'

Respecting all such instances, I may truly say, that a harsh and unbecoming expression from him I never heard. His temper, indeed, seemed to be precisely that expressed in the petition of our excellent Liturgy: 'That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.'

"His kindness, affability, and frankness, were eminently calculated to gain the hearts of all that approached him. A proof of this was lately given; for a report of his death had by some means reached the Continent, some time before that event occurred, and there arrived from various parts of Europe, in which he had only been a passing visitor, letters expressing the deepest emotions of sorrow and regret. Indeed, the marks of Christian regard and affection which he received during his latter years must have been very grateful to his feelings. But his greatest earthly reward, the 'crown of his rejoicing,' was the extraordinary success with which his labors had been blessed, and the vast efforts which were going forward for the enlightening of the world.

Under this head may be inserted two or three paragraphs from a brief memorial of the merits and services of their late Secretary, published by the Committee of the British and Foreign Bible Society, in the Monthly Extracts of Correspondence.

"As no one was more deeply impressed with a sense of the great importance of the institution to the best interests of mankind, no one labored more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labors, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the institution or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

"But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candor and liberality ever predominated; it was characterized by that suavity of disposi-

tion, which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in public meetings, a harmonious feeling of mutual regard among all who had the privilege of attending them.

"The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate; to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must in great measure be ascribed that indisposition which has so fatally terminated."

His Personal Religion.

"The character of Mr. Owen," says Mr. D. "was distinguished by a most remarkable degree of trust and reliance on the divine aid and direction. With deep seriousness of mind, and with a childlike simplicity, he had gone on with the reflection frequently in the mouth, 'If God be for us, who can be against us?' and in this faith and confidence he had staked upon the cause, his ease, his prospects, his life itself.

"A friend, whose knowledge of him was most intimate, had remarked the instantaneous solemnity with which he received the introduction of religious topics; and that, however unconstrained he might appear on other questions, on serious subjects he was always serious. The tedious illness of 1818, produced in him increasing gravity. The command, 'Work while it is called to day; the night cometh in which no man can work,' was constantly on his lips.

"Following him into his closet, and viewing him in retirement, the preacher read a memorandum which a few years back he had kept for some time suspended in his study. It was on 'the Fear of Man,' and contained, 'promises for my own comfort and support under this temptation.'—'Though I am sometimes afraid, yet put I my trust in thee.'—'In the multitude of the sorrows which I had in my heart, thy comforts refreshed my soul.'—'O for faith in the divine promises, and for the faculty of applying them to my own necessities!' Another time he had made the following memorandum: 'A view of the trials and difficulties with which — has been visited, threw me upon my knees in thanks for the kind proportion in which my own have been assigned me.' Again: 'Humbled myself before God many times this day. Was astonished to find what corruption was struggling in my heart. Was betrayed into hastiness of temper yesterday evening.' These passages had been written nearly twenty years since.

"During his latter illness, the family read to him the Book of Job, with Mr. Scott's

commentary on it. He made many personal applications to his own case, as it proceeded. On the Sunday before his last seizure, he inquired the name of a book which lay on the table before him. His daughter told him that it was a volume of Hooker's works, and inquired whether she should read them to him. He remarked, 'Ah! he was a good man.' And without answering her question, immediately began to repeat the beautiful reflections of that admirable character in his last hour: 'I have lived to see that this world is made up of perturbations, and have long been preparing to leave it; and gathering comfort for the dreadful hour of making up my account with God, which I now apprehend to be near; and though I have by his grace loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence to him and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who

can abide it? And, therefore, where I have failed, Lord, shew mercy to me! For I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it. Let not mine, O Lord, but let thy will be done.'

"In contemplating a man of piety so scriptural, and endowed with talents of variety and power so rarely to be found, we might have been led to expect that he would long be spared to fill the post of duty for which he was so eminently fitted: or at least we should have looked with unusual expectation to his dying testimony. But it was not so permitted; his powerful mind seemed to sink under the same cause which exhausted his physical powers."

DOMESTIC INTELLIGENCE.

ILLINOIS AND MISSOURI.

THE Christian Spectator for the last month, contains an interesting communication from the Rev. Edward Hollister, late missionary in the western country, respecting the want of ministers in the states of Illinois and Missouri. Perhaps we might, with propriety, extract the whole communication,—especially as the readers of the valuable work in which it originally appeared, will have perused it before it appears in our pages, (a favor, which, we are sorry to say, is not allowed to ourselves, by some weekly papers,) —yet our limits forbid. Our extracts shall be comparatively brief.

French Catholics.

The French inhabitants are Catholics. They have churches in St. Louis, St. Charles, Portage Des Sioux, Florissant, Carondelet, Des Moines, St. Genevieve, The Barrens, and New-Madrid, in Missouri; and Kaskaskia, Prairie Du Roche, and Cahokia, in Illinois. There is a nunnery at Florissant, (which is, however, nothing more than a boarding school,) an ecclesiastical seminary at the Barrens, and a seminary in St. Louis, called the St. Louis College. This last is under the direction of the Bishop Du Bourg, and has sixty-five students. The Bishop has a very valuable library, containing about eight thousand volumes. The cathedral is a large and elegant brick building, forty feet front by one hundred and thirty-five in depth. It is furnished with an organ, and with vases, gold embroideries and paintings, unequalled in value and elegance by those of any similar establishments in the United States, and surpassed, it is said, by those of few churches even in Europe. A stranger is agreeably sur-

prised to find in one of the remotest towns in the Union, a church decorated with the original paintings of Rubens, Raphael, Guido, Paul Veronese, and other artists of high eminence. But the Christian philanthropist must drop a tear at the reflection, that the Gospel in its purity and power is there never proclaimed, and that from the walls around him, splendid as they are, 'the glory is departed.' The moral effect of the instructions and ceremonies of the infallible church is something indeed; but, like every thing which comes short of the religion of the heart, it is feeble and transient.

Desires of the people for the Preaching of the Gospel.

A preacher is uniformly received with cordiality, and welcomed with many expressions of regard. His preaching is listened to with seriousness and solemnity, and the kindness of missionary societies acknowledged with gratitude. In several places I met with little companies of Christians, shut out from their once high and precious privileges, and doomed to a long and painful 'famine of the word of God.' They manifested the high value they set upon the preaching of the Gospel, by going for the purpose of hearing it, ten and even fifteen miles, in cold and unpleasant weather.

The German settlement in the county of Cape Girardeau, is worthy of notice. The settlement was commenced more than twenty years since by emigrants from North Carolina. Leaving behind them their meeting-houses, and preachers, and schools, the consequences are such as might have been expected. I cannot describe them better than in the language of one of their members, "When we came here we had no preaching, no schools, and we almost forgot what we had learned; the deer were so plenty that we thought of little beside hunting them, and now we are all running wild, these wild woods

about." The first time I visited them, I preached in a large school house. This was soon exchanged for a place in the open air; and before I left them, they had commenced the erection of a convenient meeting-house, which was so far completed that, at their request, I preached my last sermon in it. Never shall I forget the tears of this simple and affectionate people on that occasion. I could wish that they who doubt the necessity and duty of sending missionaries to our destitute brethren, could have witnessed that scene.

On one occasion, soon after I arrived in the settlement, I received six applications to preach in different neighborhoods around; one was in writing, signed by thirty-four of the inhabitants. The communication is as follows:—

"State of Missouri, Cape Girardeau Co.
Aug. 5, 1821.

"To the Rev. the Moderator and other members of the Presbytery of Missouri.

"We, your humble petitioners, living near the waters of Crooked Creek, being destitute of the Gospel preached amongst us in a way which we in our consciences think agreeable to the word of God, would humbly supplicate your reverend body for such supplies of preaching as God in his providence may put it in your power to give, as a number of us have been living in this country eight or ten years, and have not had the opportunity of hearing a Gospel sermon preached without going fifteen or twenty miles. And now Sirs, your compliance will lay us under lasting obligations to pray that the pleasure of the Lord may prosper in your hands. And as we have not as yet any stated place of preaching, we would desire you to appoint the first sermon at Mr. John Hahn's, on the main leading road near Crooked Creek; and we would conclude by wishing all grace."

Such was the petition, or in the expressive language of the person who penned it, the *supplication* of these people, and it speaks volumes on the necessity of education and missionary societies. I need not say that I preached to them as much as my arrangements would admit, and that their attendance and conduct evinced that their petition for preaching was sincere. To other requests from places still more remote, I was under the painful necessity of replying in the negative.

Importance of sending Preachers to them.

Neglect your children in their infancy and youth, and they will grow up around you ignorant and vicious. So neglect the new settlements of our country—they will extend widely, will become flourishing like our own beloved New England, will increase perhaps beyond our expectations, in wealth and importance; but ignorance and infidelity and vice, will extend as widely, and grow with equal rapidity, and to as towering a height. The village which now consists of a few log cabins will become a city with its thousands of people, its mansions and balls, its billiard rooms and its theatre; but no spire will be seen pointing to the skies, and no 'church

going bell' sound its summons to the worship of God. The prairies, clothed with verdure and blooming with flowers, will be transformed by the hand of industry to still lovelier scenery; but the moral condition of the people will present, in striking contrast, a scene of barrenness and desolation. Darkness, more terrible than that which God sent as a judgment upon Egypt, will brood over these wide spreading regions, and the dark king of hell triumphantly wave the sceptre of his dominion over the reprobate population.

REVIVALS OF RELIGION.

In the absence of any new intelligence of revivals of religion, which we think it expedient to notice at present, we insert, without much regard to method, a few brief extracts from an article respecting these interesting phenomena, in the Evangelical and Literary Magazine.

Speaking of the consistency of the Christian character, and of the connexion and mutual influence and improvement of the Christian graces, our author says:

The connexion between the various graces that at once form and adorn the Christian character, is a subject of very deep interest and deserves to be pursued by every Christian to as great extent as he can go. Attention to it is a matter of very great importance in times of excitement, or when religion is fashionable and commands respect from the world. We may put ourselves forward, and make a show of great zeal; indeed we may deceive ourselves with the belief that we are borne on by a regard to the honor of our Savior and the interests of his kingdom; when in reality we are chiefly concerned for our own honor, and are actuated by a desire to have our own praise trumpeted forth to the world. There is a counterfeit of every part of the Christian character. Persons may be dissolved in tears in a religious assembly, and at the same time be anxious to know whether others are taking notice how deeply they are affected; they may be clothed in sackcloth and covered with ashes, and be very desirous that others should mark how exceedingly humble *they are*; they may talk a great deal against worldly distinctions, and the vanities of life, that it may be said how spiritual and heavenly minded they are!

The following paragraph deserves at least the serious consideration of all, whose privilege it is to be where there is an apparent revival of the work of God.

It is a possible case for Christians to be the subjects of strong feelings, to be roused, for a time, to most vigorous exertions, and to exhibit an appearance of most extraordinary zeal, and then sink into a state of apathy, deep and continued in proportion to the degree of their former excitement. During this col-

lapse of their religious feelings, the world may come in and take hold of their hearts, pride and a contentious spirit may be stirred up, and in a word they may exhibit in this state, a melancholy and awful contrast with themselves as they were in the time of their zeal. Now it is a question that deserves serious consideration, has this excitement, or revival if you please, been of any real service to these Christians? And if the whole tenor of one's life be a series of *excitements* and *collapses*, does he really make any progress in true holiness? Surely a true revival of religion does not leave the child of God as weak, as worldly-minded, as far from God, and as unfit for heaven, as it found him. That which gives new life, ought not to leave us as though we were half dead; that which communicates new strength ought not to leave us weaker than before.

The situation of the minister of Christ is always a delicate one, and attended with difficulties and responsibilities, to which, without aid from on high, he is never adequate.

But a minister of the Gospel is never placed in a situation of greater delicacy, of more formidable difficulty, of more appalling responsibility than when a powerful religious excitement takes place among his people. And what increases the difficulty, this is a season when he has less opportunity for calm reflection, and for retirement to his closet, than in almost any other season of his life.

Truth is the true *pabulum animi*, *the food of the mind*, which affords nourishment and strength, and prevents that fearful collapse of feeling, that death-like apathy, which follows the mere excitement of the passions. Hence, when in revivals of religion, the attention of the careless is awakened and directed to their

everlasting interest, it is in the highest degree important that their minds should be well fed with truth; and the minister of the Gospel, instead of adopting measures to strain up the feelings to a height, at which it is impossible to sustain them, ought to seize the opportunity of affording sound and wholesome doctrine, and shewing its connexion with all the duties of life, and all those mighty interests which have awakened a most reasonable solicitude. In this way, it seems to me that with the divine blessing, many of the dreadful consequences, which often follow a season of religious commotion, might be prevented; much reproach removed from the cause of revivals; and of course much benefit accrue to the church.

We concur entirely in the sentiments of the following passage; and we cannot but express the wish, that some powerful minds might be directed to the improvements, of which the present system of religious operations is admissible.

And here I cannot but say that it is strongly impressed on my mind, that great improvements are to be made in the manner of bringing the instrumentality of the church to operate on the world, and of carrying on the labors of love, by which the family of mankind is to be brought within the fold of the great Shepherd of Israel. I believe that the millennium will exhibit a scene of *continued* revival. There will however, be no suspension of the original laws of human nature. Of course such a revival will not be carried on in a way to ensure alternations of excitement and apathy, of the utmost intensity of feeling and of collapses that look like death.

MISCELLANIES.

AUXILIARY MISSIONARY HERALD.

A MONTHLY publication has been commenced by the Baptist Auxiliary Missionary Society at Calcutta, called the "Auxiliary Missionary Herald." Excepting that our work is four times as large, there is a resemblance to it, in the form and plan and appearance, as well as in the name, of the Calcutta publication.

TENT PREACHING.

THE English Home Missionary Society has adopted the plan of holding public worship in tents erected for the purpose, in the outskirts of London. By this means they hope to form regular congregations, and procure the erection of permanent edifices. The first

tent was erected in June last, as an experiment, and three sermons have been preached in it, every Sabbath, to attentive congregations. Another tent has been pitched at Camden, in which have been assembled audiences of 200, 300, and 500 persons. Fourteen ministers are engaged in the service. The attempt has succeeded beyond the most sanguine expectations of its projectors, and the society contemplates prosecuting the plan in other parts of the environs of London, if ground can be procured.

ROTTERDAM MISSIONARY SOCIETY.

A LETTER from Mr. Wilder of Paris, to the Cor. Sec. has been received, inclosing a letter from Claude Crommelin, Esq. of Amsterdam, dated about the first of November,

which states, that the above named Society was on the point of sending two missionaries to Bengal and the coast of Coromandel, and three to Amboyna, to join others already in those parts of the world.

PALESTINE MISSIONARY ASSOCIATION.

AT p. 52 of our number for the last month, we stated, that members of different churches in the city of New York had proposed to form an association for the permanent support of Messrs. Goodell and Bird; and that this proposal had been favorably entertained. We have since received, in a printed form, the rules of the association, which were adopted at a meeting of individuals from a number of the churches.

The plan of this Society, which is denominated the "Palestine Missionary Association," is briefly this:—The contemplated funds are to be raised by stated collections in those churches or meetings, members of which agree in the design. These collections are to be weekly, monthly, or quarterly, at the discretion of the contributors; and, before they are taken up, extracts respecting the Palestine mission, and notices of other missions, are to be read. The association for the transaction of business, is to consist of not more than six members of each church or meeting engaged in the object; who are to be considered the representatives of those who contribute. This association, thus constituted, appoints a Chairman, Treasurer, and Secretary, who are to be a Committee for Correspondence, and other necessary business in the intervals between the meetings of the association. The funds, after paying the annual stipend allowed to Messrs. Goodell and Bird, viz. \$1,335.33, are to be appropriated to the benefit of the United Foreign Missionary Society. As many copies of the Missionary Herald and Missionary Register, as there are churches or meetings concurring in the plan, are to be provided gratuitously, for the use of the contributors. There is to be a correspondence with the missionaries; and, with a view to increase the spirit of missions in the city, the Association is to meet once a month, or as often as shall be practicable. The events which have led to the formation of this Society, are very observable. We trace its origin to the unexpected and providential embarkation of Messrs. Goodell and Bird at that city.—**ELEAZAR LORR,** Chairman; **MOSZES ALLEN,** Treas. and **Elijah Pearson,** Sec.

TANNAH.

FROM a private letter of Mr. Nichols, dated June 5, 1822, we gather the following particulars.

On the 11th of May, Mr. N. and his wife were called to mourn the death of a promising child. On this occasion, they experienced the kind and sympathizing attentions of the English families at Tannah.

In the mission family were 13 children, received as boarding scholars, whose education was provided for by their parents; and five poor children, who were received gratuitously. The boarding school had gradually risen to its present state, by which the expenses of the station were much diminished, and had been for some time entirely defrayed. The parents were much gratified with the proficiency of the children. The more appropriate missionary labors were not much interrupted by this measure, as almost the whole charge of the family and school was assumed by Mrs. Nichols.

Much care is taken to instruct the children in religion. They act with great decorum at public worship on the Sabbath, and at family prayers; and form a very interesting choir of singers. Some of them have learnt 70 or 80 hymns.

After expressing much gratitude for the numerous favors, which Providence has bestowed upon the mission family, Mr. N. adds: "We are encouraged with regard to several of our children. They retire regularly and constantly for prayer every day; and are very serious and inquisitive on religious subjects."

Happy will it be, if the same divine influences should be experienced here, as in the boarding schools of Ceylon.

EDUCATION OF HEATHEN CHILDREN IN THE FAMILIES OF MISSIONARIES.

As we are frequently receiving letters of inquiry respecting children, for whose education benevolent individuals in this country have made provision; and as many readers of the Missionary Herald may feel an interest in knowing what is the present state of that subject; we propose to enter into some particular statements, which we shall endeavor to make as brief, as shall be consistent with perspicuity.

The missionaries at BOMBAY were the first, who brought this subject before the Christian public of this country. When they saw the

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wretchedness of the people, among whom they had begun to labor, they supposed it would be easy to obtain orphans, and other destitute children, for education in their families. They made a direct appeal, therefore, in behalf of the poor perishing children of India. In consequence of this appeal, and of the suggestion that \$30 a year would support a child in a mission family, provision was made for a considerable number of children, at that rate. When the experiment came to be tried, however, the missionaries found unexpected difficulties in obtaining children. Considerable time elapsed, before the result could be clearly known here; and, after it became known, some benefactors transferred their bounty to Ceylon. Others applied it to charity schools, under the superintendence of the missionaries at Bombay; in which schools, although the children are not favored with the example of a Christian family, much is done to make them acquainted with Christianity. Others still were desirous of having their money kept, for a more favorable opportunity of appropriating it to the object, for which it was originally designed.

For some time past, a few poor children have been received into each of the families of the missionaries; and it is not improbable that this branch of charity may hereafter be greatly extended. It will be taken for granted, where benefactors have not already expressed a wish on the subject, or shall not hereafter express such a wish, that they will be satisfied if their donations to this object be applied to the general purposes of education, under the direction of the missionaries.

From CEYLON a similar proposal was made to Christians in America, by the missionaries soon after their arrival. They supposed, that by the strictest economy, a child could be supported, according to the custom of the country, at \$12 a year. A considerable number of children were provided for, at this rate; and the missionaries found no difficulty in obtaining children, as fast as the means were furnished.

About two years ago, however, an unexpected trial arose. The expenses of the various missions was so great, particularly of the missions among the Indians of our country, and the receipts at the Treasury were so inadequate, that very great embarrassments were experienced in various branches of the missionary service. Among the rest, the resources of the Ceylon mission were diminish-

ed. Although the Board remitted to Ceylon more money, by a considerable sum, than had been contributed for the education of children there; yet it could not do this, and remit enough for the support of the missionaries and their public charity schools also. As a matter of necessity, therefore, the money remitted was applied in the first instance to the support of the missionaries; and then, as far as it would go, to the support of children and the charity schools. None of the children, who had been received, were dismissed, and none of the schools were discontinued; but the missionaries were restrained from taking new children, till the funds of the Board should be in a more favorable state. It was the design of the missionaries, and of the Board, to take the children, whenever circumstances would permit, and to apply to their education as much money as had been contributed for that purpose. It should never escape the minds of contributors, that the various missionary operations, in order to be successful, must go on together; that it is in vain to think of supporting schools, unless missionaries are supported to superintend them; and that the Board has no independent resources for any of its operations; but relies entirely upon Providence to call forth the continued charities of the friends of missions. It may be expected, however, with that favor of Providence which has been hitherto kindly vouchsafed, that every good design will be carried forward, subject to such interruptions as the imperfection of human agency may lead every judicious man to anticipate.

After some years of experience, and on the suggestion of our much respected fellow laborers on the other side of the Atlantic, it was thought suitable to raise the annual payment to \$20 a year, for each child, for whose education in the mission families at Ceylon, provision should be made after this determination should have been published. Notice of the change, with the reasons of it, appeared in the Herald for November, 1821.

Inquiries are often made respecting children, for whose education donations have been received. The common questions are, Have the children been selected? and, Are they now in the mission families? In many cases, the only reply, which we are able to give to these questions, is the following. Complete lists of children to be supported are sent to the missionaries; and, in case these lists should miscarry, the missionaries are requested to make out lists from the donations in the

Herald; copies of which are sent by several different vessels. Directions are given, that children shall be selected to be the recipients of this bounty, as fast as the circumstances of the mission will admit. From several of the families lists of children, in their respective boarding schools, have been received; from the other families no such lists have come to hand. We are not able, therefore, to mention the names of all the children, who are now in the mission families; though we hope to be able to do so, when answers shall have been received to letters, which were written some months ago. At the later periods, in the history of this business, names of children to be selected have poured in so fast, that the wishes of donors could not be complied with immediately. Some time must elapse to make provision for the accommodation of so many inmates of a family, as well as to make a proper selection of objects of this charity. It is in contemplation, whenever delays are unavoidable, to make a selection as soon afterwards as convenient, until *all the children*, for whose education donations have been given, shall have experienced the bounty of their distant benefactors. As the labors of the missionaries are various, none of which can be neglected, it is obvious that the number of children, over whom they are to exercise a constant personal care, cannot be unlimited. Till more precise information is received from Ceylon, we should not recommend that any further additions should be made to the children of the boarding schools. Those benevolent societies and individuals, who have begun to provide for these youthful beneficiaries, are doubtless aware, that very peculiar smiles of Providence have attended this branch of charity. They are reminded, that punctuality in their annual payments is important. Though children are not, in all cases, selected as soon as their benefactors would desire; yet, when selected, they will enjoy the benefits of education as many years, as there shall have been annual payments made on their account.

At BRAINERD, ELLIOT, MATHEW, and other stations among the Indians, a considerable number of youths, of both sexes, are taken into the mission families, and receive English names, according to the wishes of the benefactors. The expense is \$30 a year for each. There is room for others,—at the places abovenamed. The missionaries think it best to be cautious in appropriating names, as

they are desirous of selecting such youths, as will be most likely to derive permanent benefit from the opportunities afforded them. Hence it happens, that a boy is often in the family a year, or more, before he is placed upon the foundation ultimately designed for him.

Some of the missionaries at the SANDWICH ISLANDS have written to their friends, that children may be taken into their families and educated, if clothing only be furnished by benevolent persons in this country. It is apprehended, that this was meant to apply to a small number of children only. In some instances, offers of this kind have been accepted; but the general rule is \$30 a year, for each child, as at the stations among the Indians.

The FOREIGN MISSION SCHOOL at Cornwall, Con. affords great advantages for the education of heathen youths, who are providentially cast on our shores, or brought from the shades of the wilderness. The government of the United States has allowed \$100 a year, for each of four youths, who spent four years at the school; and a benevolent individual supports a young Cherokee there, at the same or a greater expense. Other suitable young men will be received on the same terms. Almost all the pupils have hitherto received the benefits of the institution gratuitously.

At the close of these explanations, it is proper to observe, that though the wishes of benefactors, in regard to the preceding objects, and with the limitations there mentioned, may *probably* be carried into effect, yet there may be unforeseen interruptions and difficulties. Should this be the case, what is not accomplished in one year, may be accomplished the next; and, amid partial disappointments, a strong ground of hope and consolation remains in the fact, that the work of missions, in its various branches, is *undeniably advancing*. We are persuaded it will continue to advance, till its excellence and glory will be universally acknowledged. We also think it not at all improbable, that a future historian of the Church will have occasion to record the pious labors of some of these heathen youths, as an important means of extending the limits of the visible kingdom of Christ.